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America

National Catholic Weekly Review

Vol. 103 No. 4

April 23, 1960

Whole Number 2655

This Week:

Other Victims of Apartheid	94
Youth Faces the 'Sixties	98
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Neil G. McCluskey	
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Walter E. Stokes, S.J.	
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A State of the Question	

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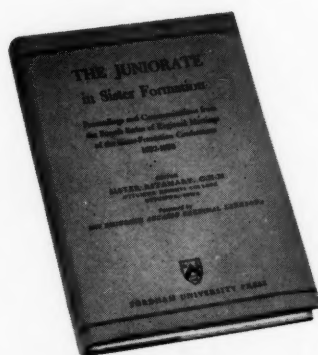
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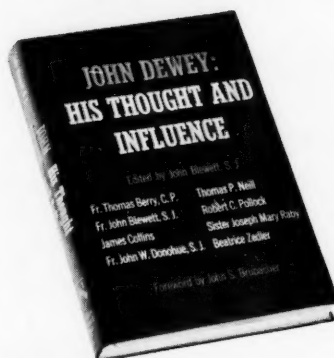
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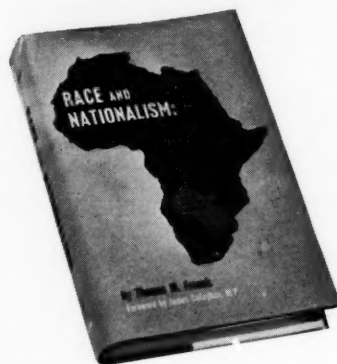
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Correspondence

Wearing of the Green?

EDITOR: Is there any difference in the United States between a "Roman Catholic" and an "Irish Catholic"? I noticed (8/19, p. 725) it was the latter who lent Richard Wright a library card. Then I was pleased to learn that Sen. Eugene McCarthy is a "Roman Catholic of Irish background" (p. 726)—though I failed to note that the "Bel-fast Breakthrough" (p. 735) was really of national import.

Nevertheless, it was refreshing not to have to read about the appointment of Bishops Ernest-J. Primeau and Celestino Damiano to the Sees of Manchester, N. H., and Camden, N. J., respectively—they are probably just "plain Roman Catholics."

PAUL P. CHASSE

Quebec, Canada

Subdistinction

EDITOR: In your editorial on penance (3/26), you make a statement to the effect that any honest preoccupation with Christ on the cross must issue in a desire for penitential practices. Permit me to make a distinction which might help confessors of enthusiastic penitents, as well as the penitents themselves. Preoccupation with Christ on the cross should issue in a desire for penitential practices already determined upon under prudent direction: yes; preoccupation with Christ on the cross should issue in a desire for penitential practices spontaneously suggested by an enthusiastic spirit; a subdistinction—if that spirit is clearly the Holy Spirit: yes; otherwise: no.

JOHN J. GERHARD, S.J.

Brooklyn, N. Y.

Reuniting the Churches

EDITOR: Kilian McDonnell's "After Four Centuries" (AM. 4/2) is a welcome addition to the growing number of discriminating articles in Catholic periodicals on the problems of the interfaith dialogue. It underlines some of the crucial issues involved, mainly the disparate meanings of religious terms used in common by Catholics and Protestants, and the necessity of coming to an understanding of those different meanings through study of the various cultural and theological contexts that have produced them and nurtured them. As a Catholic scholar in contact with Protestants of many sects, I have been astounded at the lack of realization on

all sides of the great disparity of meanings behind common religious terms, not only Catholic-Protestant distinctions, but differences of connotation and denotation among various Protestant sects themselves. After four centuries we suffer from the effects of Christendom's new tower of Babel.

Fr. McDonnell calls for greater understanding of 16th-century and contemporary Protestant theology by Catholic participants in the dialogue. Do not the religion departments of Catholic colleges and universities bear a large part of the responsibility for our ignorance? It is encouraging to see new developments taking shape in this field, however. Special note should be taken of Notre Dame's recent announcement of a new graduate program in theology leading to the M.A. degree. It is historically oriented, thereby affording more concentration on both pre-scholastic and post-scholastic developments in theology. Half the year is devoted to Protestant and Catholic theology since the Reformation. The program is open to both laymen and religious; and this itself is a big step forward. It is appalling to see how reluctant Catholic schools of higher education have been to open specialized programs in theology to the layman.

DOUGLAS COLE

Princeton, N. J.

EDITOR: Your printer's devil evidently dropped a negative on me. The third paragraph on p. 14 should read:

We are divided even on the definition of the ecumenical movement. The Protestant seeks to create a unity out of the diversity of churches; for him, that is the purpose and definition of the ecumenical movement. The Catholics *cannot* admit this as a definition, since the essential unity, which is one of the marks of the Church, was never lost.

(REV.) KILIAN McDONNELL, O.S.B.
St. John's Abbey
Collegeville, Minn.

Don't Slap Them Down

EDITOR: In your comment on Fitzroy Davis's "sensitive little article," "The Ultimate Immorality" (AM. 4/2, p. 2), you indicate that the modern stage is spreading antihumanism and that we should "drive the nightmares away."

Do you mean, as it seems to me you must, that we should condemn the plays you mention because they do not uplift and inspire? If so, may I register a mild

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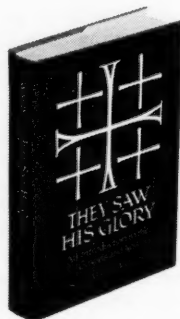
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protest against what I judge to be a narrow and erroneous opinion?

Drama, as an expert once pointed out, holds a mirror up to nature and shows the very age and body of the time his form and pressure. We should respond to the mirrors of the serious artists you mention, with gratitude that these men can do for our age what Shakespeare did for his. They are not, perhaps, "for all time," like Shakespeare, but they do show some of the forces which are producing Hitlers, Castros, John Gilbert Grahams, white-supremacy addicts and other sources "of hopelessness and horror." The works of these artists, far from "being calculated to banish faith," are in effect anguished protests against the real banishment of faith from our world.

You have long been engaged in laudable, spirited attack on the evils of our world and their real sources. But unless you applaud the artists who reveal those evils and sources to complacent, optimistic and placid theatregoers, you are working against yourself. Entertainment and uplift are not the highest functions of the theatre. In its highest operation the stage shows the age what it is, and to condemn the artists you mention for antihumanism might well provoke Kent's ironical protest to Lear:

Kill thy physician, and the fee bestow
Upon the foul disease.

R. R. BOYLE, S.J.

Regis College
Denver, Colo.

Don't Forget Us

EDITOR: This note has been a long time brewing. I have grown increasingly more weary of editorial comments re "angry farmers" and the poor laboring man who can't afford a house. (Neither can I.)

Farmers have a notorious ability to include the price of the last coat of paint on the silo, twenty years ago, in this year's costs of production. And too many "laborers," whose take-home pay far exceeds my gross annual income as a professional man and as a civil servant, have a disgustingly bad habit of considering themselves "poor people" with a vested right to public largesse.

I have to pay full price for everything; no one supports the price of what I have to sell, by reference to some fictitious year in the past. I'm considered a person of substance in the community. Hence, I must contribute to all sorts of public causes both secular and religious; I'm the fellow who gets all the religious "junk" in my mail; I'm the fellow who contributes to the "special gifts" phase of my Ordinary's drive for schools; I'm the fellow whose contribution shows up in the Parish Month-

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ly. I'd like some of our ecclesiastical sociologists to take cognizance of my problems. I don't want assistance, but I do wish that they would stop pampering a straw man called "the farmer" or "the laborer" by reference to concepts which are half a century (if not half a millennium) out-of-date. May I respectfully suggest that "experts" stop talking to other "experts" in the Catholic press, and come down into the marketplace to find out what the existential situation actually is.

There are thousands of people like me, faithful and devoted sons of Holy Mother Church. We are, I make bold to say, the backbone of the Church in America. It is we, not the farmers on their snug holdings, who build the churches and schools and support the publications.

We don't want largesse, but we could do with a little understanding.

JOSEPH P. DOWLING

Brooklyn, N. Y.

For Fair Play

EDITOR: Several months ago the lead editorial in the *Wall Street Journal* (8/25/59) predicted that the next socio-political issue in the field of education would be a battle by public educators to abolish private schools. The *Journal* based this assertion on a statement at a meeting of public school administrators at Columbia University in August, 1959, which charged that private secondary schools are "wasteful" and "inherently undemocratic."

Acting vigorously to balance this and countless other distorted presentations of our national education problem is a new, nonsectarian organization, Citizens for Educational Freedom, which is dedicated to the principle of freedom of choice in education, without penalty for choice of an independent school, and a fair share of educational tax benefits for all students, including those in nonpublic schools. We invite inquiries for further information about Citizens for Educational Freedom and promise an interesting reply.

JAMES P. BICK
President

Citizens for Educational Freedom
St. Louis, Mo.

Church and State

EDITOR: Ernest F. Robert's article, "Bible Reading in Public Schools" (3/19), points up in clear terms one of the prime motives for the formation of the American Freedoms Council (AM. 7/11/59).

We are trying desperately to stem this tide of secularism, not for selfish "Catholic" reasons, but to prevent the further "erosion of the unique harmonization of interests which has always characterized the rela-

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tionship of government and religion in the history of our nation." We are hoping to bring about a greater participation of Catholics in the field of civil liberties and to serve "the cause of religion in general and . . . the cause of sound democratic ideals."

Our knocking on the doors of the Catholic press and Catholic organizations has been met with suspicion, complacency and apathy, in that order. We are accused of rocking the boat and crying out that a storm is approaching. We are told, in all seriousness, that Catholic groups already in existence are doing all that is necessary; that too many Catholic groups already exist. We are told to join ACLU, when they are perhaps the most formidable leaders in the camp of the anthropocentric humanists. We are amazed, for instance, that *Look* will give us space when Catholic periodicals ignore us. We are also amazed to learn that Catholics are willing to die grandly for God and country, yet refuse to give up bowling for the same reason!

Fr. Greeley, whose good article appears in the same issue, has apparently told us why, and we believe that he would applaud our efforts and take heart that the swing toward the radicalism and new enthusiasm has already begun.

JOHN HOLMAN
Director

American Freedoms Council

Omaha, Neb.

EDITOR: As a prospective public school teacher, I was delighted with Dr. Roberts' article, since I am convinced that not all the needs of students are being met. Our educators are sincerely trying to improve the quality of our sputnik-scared system, but they fail to consider the very heart of the problem, namely, that man needs God more than ever today. Obstructing the recognition of the Spirit of Truth in our public schools leads to a spread of secularism. Isn't it really a sort of religion? It promulgates its own beliefs, conduct and practices. What does the First Amendment have to say about this?

RAYMOND J. MARTIN

Fairfield University
Fairfield, Conn.

EDITOR: Here's an interesting little paradox. In Fr. Bertrand Conway's *Question Box*, the author replies to the question "Why do Catholics object to the reading of the Bible in the public schools?" as follows:

Because in some States where Protestants were dominant, the reading . . . was made the occasion of introducing . . . all the elements of a Protestant religious service . . . contrary to the American Constitution.

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He goes on to mention that certain Illinois Catholics brought suit to prevent the use of Protestant hymns, the King James version of the Lord's Prayer and the reading of the King James Bible. This and cases in other States between 1890 and 1910 were adjudicated in favor of the "non-Protestant" parties, because, in the opinion of the Illinois Court, such practices constituted "sectarian instruction, and made the public school a house of worship. . . ."

The decision of the Pennsylvania court, which Dr. Roberts adduces, concerning the excusal of dissenters from the recitals, is the same in content as the much earlier Illinois Supreme Court decision, used by Fr. Conway to support the Catholic case of fifty years ago. The Illinois decision asserted that

. . . the excusal of a pupil from the school exercises separates him from his fellows, puts him in a class by himself, deprives him of equality, . . . subjects him to a religious stigma. . . .

Of course, the *Question Box* is no *Summa*, and does not pretend to study all the angles in the case. But there are many sincere dissenters in the United States, of a myriad of different philosophies: humanist, Unitarian, perhaps agnostic or even atheistic. Though we as Catholics may think that they labor under the most banal of ideologies, they are still first-class citizens with the right to educate their children as they wish, without having to submit them to convictions which the parents do not accept. It may well be that as a result of social changes we Catholics have become accepted socially, but have at the same time acquired a blind spot for the rights of others, which we were quick to condemn in the middle-class Protestantism of decades past.

VINCENT S. BURKE

Bronx, N. Y.

Word on Spain

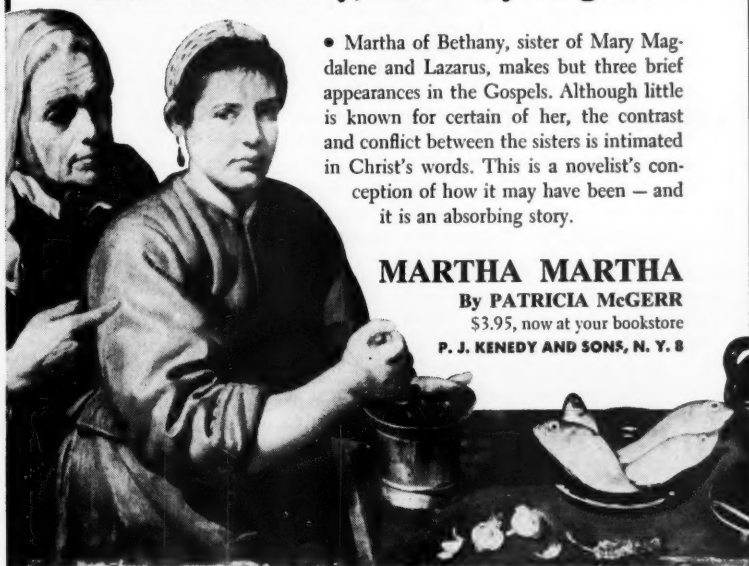
EDITOR: Congratulations on printing Fernando Fugardo's stimulating article, "This Is Spain" (3/26). It took courage to oppose the prevailing practice of printing only the weak points (and there are many of them) in Spain. I don't mean to say that I agree with everything that Sr. Fugardo says; his affection keeps him from seeing the defects in the institutions which he defends.

FRANCISCO ELOSUA, S.J.

Louvain, Belgium

EDITOR: I am an Italian graduate student at M.I.T. Your article "This Is Spain" astonished me. In Spain, as in Russia or Poland, or in Italy under fascism, there is no freedom of the press or of speech. It would be good to restore Spain to the

A novel of Christ's time, and of two of the Bible's most fascinating women — Martha of Bethany, and Mary Magdalene



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When this biography was first published for the Ignatian Centennial it was hailed by *Osservatore Romano* as the "best introduction to Loyola written to date." The Very Rev. J. B. Janssens, S.J., General of the Jesuits, termed it "an excellent work, deserving of the highest praise." The book, already translated into many languages, was the result of years of study, traveling, and massive research. The author's main intent is to show first and foremost the evolution of a saint. The powerful and complex personality of Ignatius emerges as a soldier, convert, mystic, beggar, pilgrim, university student, founder of a religious order and educator, but it is his spiritual growth that chiefly stands out.

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family of European nations. But if this means silencing criticism of the oppressive methods of the Franco regime, it would be better to leave Spain in the limbo to which she is now confined.

MASSIMO BRIGHI

Cambridge, Mass.

A Cry From the Heart

EDITOR: Donald McDonald's article, "Can We Continue Paying for Catholic Schools?" (AM. 3/26), was a pip. Like the man in the article who finds it hard to provide a proper education for his five children, I too get to feeling heavily laden at times with my eleven (and a half). In fact, despite \$350 a week, I'm going to have to borrow \$1,100 to pay my income tax this year (Federal, that is—I haven't figured out the State tax yet). I don't drink or play the horses or throw money around in any other way, either.

I would shoot anyone who called me a "Sunday Catholic," and can quote Thomas a Kempis by the yard. But I do think it would be marvelous if the Church would close down the parochial elementary schools. The ensuing chaos would be well worth the results. The State would pony up a little "foreign aid" (we do sometimes feel like foreigners when we send our kids to a parochial school). Boy, wouldn't it tickle me to see all the people who have been howling about separation of Church and State, no rides for Catholic children on school buses, etc., have to dig down and come up with the terrific tax increases needed to handle the millions of Catholic kids that would flood the public schools. Heh! Heh! When can we get this thing going?

Catholic high schools and colleges are what really need our backing. Eliminating elementary schools would certainly shore up the colleges and high schools. Released time, the church and the home combined would easily be able to handle religious training in the early, grade-school years.

I learned my wretched typing in a public school, I admit, but my other classes there taught me better.

GEORGE SMITH

Campbell Hall, N. Y.

EDITOR: Donald McDonald's article was wonderful. Especially true was his phrase about "overworked sisters and rusty lay teachers pressed into permanent emergency service." Can't we somehow move up to quality in our Catholic schools? How much better, as the writer suggests, to offer first-rate grade schools or first-rate high schools. But let's not have second-rate offerings at all levels.

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THE Kingdom Within

By **Genevieve Caulfield**

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Genevieve Caulfield was 17, and blind since infancy, when she made her great decision to go and teach in Japan. Her story of the obstacles she overcame to get there, of how she went on to found a school for the blind in Bangkok, and of how she recently started a new school in Vietnam—this story of faith in action is told with humility, joy and love by a devout Catholic woman.

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America • APRIL 23, 1960

Current Comment

Bon Voyage

Until almost the last minute, Fr. Masse debated whether or not to take a topcoat. The night, he reasoned, would be chilly in San Francisco, as the fog drifted in from the Golden Gate. Tokyo and Seoul would be chilly, too; would be, in fact, much like New York, where in late April a topcoat can be a mighty useful garment. But after Seoul a topcoat would be, according to all the authorities Fr. Masse consulted, including Fr. LaFarge, about as necessary as mittens in Miami.

Taipei would be comfortable, and in May the average temperature in Hong Kong is a sweaty 77 degrees. In Manila, Saigon and Bangkok, not to mention Calcutta, Delhi and Karachi, it's higher still. As for Beirut and Jerusalem in late May and Rome in early June, everyone knows how delightful their climates can be. London might be another matter, but Fr. Masse was going to be in London only one day. So the topcoat stayed at home as on Easter Monday our colleague bade us farewell and set out on a round-the-world tour with a group of diocesan directors of Catholic Relief Services—NCWC.

We wish Fr. Masse and his companions a safe and happy journey. On their return they will be able to give us vivid, firsthand accounts of the stupendous job Catholic Relief Services has done in binding up the wounds of war and bringing the charity of Christ to the most necessitous of His, and our, brothers. More important still, they will be able to bring to us a realization of the vast needs that still exist and of the critical importance—for God's sake and for the future of freedom and decency in the world—that these needs be met. To have one of our own on such a noble mission makes all of us at AMERICA proud and happy.

Red German Fanatic

A totalitarian regime cannot operate without its hordes of time-serving opportunists who rally to the support of any power that happens to be in con-

trol. Often, to prove their loyalty to their new patrons, they act worse than their masters. Such a man was the late Ernst Melsheimer, chief prosecutor of the East German Communist regime, whose death in Leipzig at the end of March went unlamented but not unnoticed.

Melsheimer took part in almost all of the show trials staged by the Reds in the German Democratic Republic. His brutality towards his victims in court made him notorious. He shouted and growled; he threatened and abused the unfortunate accused. As one German commentator summed it up, for more than ten years he embodied the horrors of Communist "justice."

This man who earned so much contempt had been one of the most promising young jurists of Prussia in the time of the Weimar republic. His father was a steel-mill director and when, in 1945, Melsheimer turned his talents over to the Communists, he seemed constantly to be trying to disavow and overcome his "bourgeois" past. Among the extremes to which his fanaticism brought him was his success in abolishing the laws protecting juvenile offenders. As a result, teen-agers in East Germany today can be sentenced, just as any adult, to long terms of prison and even to death. Not even the Nazis did that. Melsheimer is now himself in the hands of quite another kind of justice.

New Editor in Rome

Few Catholic newspapers around the world are quoted with as much regularity as the *Osservatore Romano*. In Rome, where authentic Vatican news is hard to come by, this daily offers frustrated journalists a safe hook on which to hang their stories. Yet its role is essentially an ambiguous one. Labeled a "semi-official" organ, it is at times used by the Cardinal Secretary of State of His Holiness for unsigned but no less obvious official utterances, denials or rectifications. At other times, the editorials follow the personal views of the editor himself. Frequently the

distinction between the two categories of editorials is too subtle even for those initiated into the nuances of Vatican traditions.

For the most part, however, the editorials in the *Osservatore Romano* since the first days of the pontificate of Pius XI in 1922 have borne the stamp of the personality of Count Giuseppe Dalla Torre. A journalist of the individualist school, he was no mere bureaucrat without ideas of his own. The same can be said of his *alter ego*, Federico Alesandrini, who in recent years had taken over more of the editorial writing.

There is now a new editor at the *Osservatore Romano*. Dalla Torre's successor is Raimondo Manzini, who has been a Christian Democrat deputy and editor of the Catholic daily of Bologna. Various interpretations have been given for his selection. One thing is certain: if the new man has anything of the personality of his predecessor, the *Osservatore Romano* will continue to make world news.

Mikoyan Visits Iraq

During his extended stay in Iraq, Anastas I. Mikoyan showed none of the reticence one expects of an uninvited guest. Shortly after his arrival the Soviet First Deputy Premier sought to influence Iraqi foreign policy with a pointed diatribe against the United States. For his pains Iraq's Premier Abdul Karim Kassim retorted that Iraq would "refuse to be dependent on any imperialist nation." Observers interpreted that to mean the Soviet Union as well as any of the Western powers.

Ostensibly, Mr. Mikoyan arrived in Baghdad on April 8 to open a three-week Soviet industrial fair. More likely his sudden appearance (he was not formally invited by the Iraqi Government) was a command performance staged by Moscow. Despite promising beginnings, communism in the new Iraq has lately begun to founder. Undoubtedly the Soviet Deputy Premier was commissioned to try to pick up the pieces as well as to open a fair.

Premier Kassim has been a disappointment to the Soviet Union. He has not been the compliant tool of international communism the Kremlin hoped he might be. When he took power two years ago, the Reds found themselves the only organized political force in the

country. They made the most of their opportunity. Today, much to Moscow's chagrin, the Communist party has no legal standing. A month ago, anti-Communist riots broke out in Baghdad while the Government looked the other way. Popular support was noticeably lacking during a "peace-partisan" parade through Baghdad last April 3.

There is a lesson here for the West: Don't panic at the first sign of apparent Communist strength in the Middle East. Left alone, Arab leaders are usually able to take care of themselves.

Gold Outflow Subsides

For the immediate future anyway, all those earnest citizens, including the President and his Secretary of the Treasury, who have been worrying themselves half to death over the soundness of the American dollar can relax a little and turn their thoughts elsewhere. During the first quarter of this year, the flow of gold across the Atlantic to Europe, which totaled \$2.27 billion in 1958 and \$1.07 billion last year, became a mere dribble. According to U. S. Treasury figures, we shipped from January through March only \$48 million in gold to foreign creditors.

Among the factors responsible for this sharp drop in gold exports was a notable improvement in the U. S. balance of international payments. As this is being written, the balance-of-payment figures for the first quarter are not yet available, but the January report was very encouraging. Our short-term liabilities that month to foreigners and international institutions amounted to only \$15 million. This strongly suggests that the big deficits of 1958 and 1959, which totaled \$7.1 billion, are a thing of the past.

The most encouraging aspect of this reversal is that it reflects, among other factors, a big gain in our export surplus. In January exports ran \$346 million ahead of imports, and they were \$217 million ahead in February. Last year the average monthly surplus was only \$94 million. Just like the scare talk about loss of gold, so the warning that U. S. goods were being priced out of the world market was founded more on emotion than on fact. What is keeping U. S. exports down is not so much their price tags as the tariff barriers erected against them. And were it not for our

generous foreign aid and heavy private investment abroad, the balance-of-payments problem would not, of course, exist.

Progress in the Communes

Not much news filters through the Bamboo Curtain, but it seems that Red China's 670 million Communist serfs are still "leaping forward" at the flick of the party lash. The whole country is in a frenzied push for more pigs, more pig iron and more "collective living."

Almost two years ago Mao Tse-tung began to collectivize Red China's rural population by forcing the peasants into organized group living. It is now claimed that 400 million people, or 73 per cent of the rural masses, have been herded into a system of communes; the commune is a neat euphemism for a program of progressive dehumanization in which private property is gradually liquidated and individual rights are abolished.

According to a formal statement made on March 30 at the start of the National People's Congress in Peiping, urban communes are now being established in all of Red China's cities. The formation of "units for social living" gets under way by setting up communal mess halls on a neighborhood or occupational group basis. Canton is already said to have 389 mess halls that serve 100,000 diners.

The slavish commune system has many immediate advantages for the Red Government. It expands the effective labor force, especially by releasing women from the home. It gives the Red party a built-in means of rationing everything from chopsticks to chop suey. It facilitates an all-pervasive political control of the minutest aspects of Chinese life. The communes, if they ever become universally and realistically operative, will keep every Chinaman in a strait jacket from the time he fills the cradle until he joins his honorable ancestors.

Correct But Firm

Is the United States adopting a firmer manner in dealing with the Government of Premier Castro? Four letters written in mid-April make it seem so.

The first was President Eisenhower's reply to the Chilean Student Federation

(FECH), which, in an open letter delivered to him during his visit to Chile last month, had criticized certain U. S. actions toward Cuba. "Many long-time friends of Cuba," President Eisenhower told FECH in his letter of reply, feel that the "present leaders of Cuba" are guilty of a "betrayal" of the great hopes once placed in the Cuban revolution.

Four days later, three notes from the U. S. Ambassador in Havana, Philip W. Bonsal, were equally firm and more specific. In answer to protests over the arms embargo we impose on Cuba and other Caribbean nations, Mr. Bonsal asserted that Cuba already has more arms than she needs and that the revolution has not brought the "peace and tranquility" to that area that were desired. In another letter he justified the discharge of a Cuban labor leader from the Guantánamo naval base, on the grounds of his repeated "unfounded and slanderous" accusations against the United States. A third letter crisply informed Cuba that it was her own fault if a mission of U. S. agricultural experts has been withdrawn, since she failed to speak up, when asked several times whether she still wanted their services.

Popular discontent is growing in Cuba, and once again there are anti-Government guerillas in the Sierra Maestra. It took Fidel Castro three years to win in that kind of fighting. Must Cuba go through such a bloody three years all over again?

Lesson of Negro Sit-Ins

Against any amount of anxious and wishful thinking, the peaceable sit-down strike movement of Southern Negro college students has refused quietly to go away. Threats and warnings, individual and mass arrests, reprisals against relatives, floggings, raids on private homes, seem only to have aroused greater determination on the part of the protesters. The more the struggle develops, the greater is the concern aroused all over the country as to what is really going on.

Particularly significant are the student protests, originating as they do at this moment in widely separated places and institutions. Reports coming in from many sources indicate that no particular agency, no national or regional human welfare or civil rights organization initiated the protests. On the contrary, the

various groups which would naturally be concerned were caught short, as it were, by the students' sudden and spontaneous outbursts.

Opinions will vary as to the wisdom and the propriety—or the effectiveness—of the students' action. It would certainly frustrate its own ends if it got out of mature control and into the hands of teen-age high school students. But one fact has become overwhelmingly clear. The Southern Negro today, at least the younger and more educated generation, is not contented with his lot, or disturbed only when his mind is upset by "outside agitators." The student demonstrators have resoundingly demolished this myth. Any workable solution to the present impasse will have to start from this clear premise.

Terrorism in Vietnam

The Communists have never really resigned themselves to the partition of Vietnam into two states—one slave, the other free. It is not surprising, therefore, that Red terrorism should again be on the rise in free South Vietnam. According to imprecise Government figures, some two hundred Vietnamese have fallen victim to Communist marauders during the past month. After a period of relative quiet, the Vietcong, a Red-led underground movement which takes its orders from North Vietnam, has suddenly become bolder and bloodier.

In the April 7 issue of the New York *World-Telegram & Sun*, correspondent Albert M. Colegrove recounts in vivid style the story of one Vietnamese village subjected to mass terrorism by the Reds. Wherever the underground feels it can operate with impunity, the pattern is the same. Government officials, school teachers and militiamen have their heads literally lopped off. The same fate awaits landowners and peasants who prove uncooperative.

Their technique of terrorizing the countryside will not endear the Communists to the people of South Vietnam. Why then the sudden reversion to bloodshed? There is only one logical explanation. The remarkable comeback of President Ngo Dinh Diem, plus the stabilizing effect of \$2 billion in U. S. economic aid to South Vietnam, has convinced the Reds that the country is not going to be won by propaganda

alone. Turmoil is therefore the only alternative left to them.

But the Communists have overlooked one significant fact. Times have changed in South Vietnam. The people

Teilhard de Chardin

There has been a most unusual amount of interest and discussion regarding a book recently translated from French into English and entitled *The Phenomenon of Man* (Harper). It is the work of a French Jesuit priest-scientist, PIERRE TEILHARD DE CHARDIN, who died in New York City on Easter Sunday, 1955.

Next week in this Review there will be a lengthy and highly authoritative article on *The Phenomenon of Man* and its author. This article was prepared for AMERICA by another French Jesuit, FR. FRANCOIS RUSSO, a scientist and theologian who is a member of the editorial staff of the French Jesuit monthly journal, *Etudes*. FR. RUSSO's appraisal of this important and controversial book will be illustrated by JOHN HAPGOOD's rendering of a most appropriate work of sculptor Auguste Rodin, "The Hand of God."

have experienced several years of relatively efficient government in a relatively free society. They can no longer be easily frightened.

Malaria and World Health

The biggest single threat to man's health is not the well-publicized fallout peril. It is the perennial menace of malaria, the disease whose parasite is injected in the human body through the bite of the *Anopheles* mosquito.

Despite remarkable gains in controlling malaria in the last decade, this infectious disease still attacks 140 million people a year and about one million of its victims die. The economic losses entailed by the widespread prevalence of malaria are incalculable.

Not long ago it was felt that, given time and perseverance, modern insecticides would wipe out the mosquito carrier and with it the disease. But since 1955 it is clear that the world's *Anoph-*

eles population is quickly developing effective resistance to man's chemical killers. New insecticides are being developed, too, but they are not the entire answer to the problem. If malaria is to be conquered, new tactics must be employed against the disease on a global scale. Medical research must direct total war against *Anopheles* before the mosquito counters man's best efforts with total resistance.

One promising approach is to break the life-cycle of the malaria parasite by taking advantage of *Anopheles* psychology. After the mosquito has bitten a victim of malaria, it likes to nap in a quiet spot, usually the house of its host. If the house has been sprayed with an insecticide, the mosquito picks up a deadly dose of it. It may not die at once, but it will not live long enough to inject a mature malaria parasite in a healthy person.

The World Health Organization estimated that with ample funds, malaria can actually be wiped out by 1968. This would be a remarkable medical "first" in man's efforts to eradicate disease.

Health and Politics

For a year the House Ways and Means Committee has been sitting on the political time-bomb of the year. It still refuses to release H.R. 4700 for a vote on the House floor. The bill, introduced by Rep. Aime J. Forand, provides for medical care of the aged under the Old-Age-and-Survivors section of the Social Security Act.

If any Congressman failed to spot the dynamite in that package, his mail of the past month undoubtedly awakened him to its existence. For one thing, the volume of incoming mail on the Forand bill has doubled in most offices. Even more dramatic has been the shift in sentiment. Up until recently letters seemed to be about evenly divided on the issue. Now some Representatives report mail running as high as 30 to 1 in favor of a health-insurance plan. Over a recent two-week period, Sen. Jacob K. Javits received 364 pieces of mail for the bill and 187 against it.

Obviously, the political implications of a measure which stirs up so much popular interest will not be lost on the major parties. Presidential hopefuls among the Democrats have assured ev-

ery Golden Age Club in sight that they favor the insurance plan. Republican anxiety in the matter became apparent from Senate Minority Leader Everett McKinley Dirksen's reaction to criticism of his party's stand. He labeled AFL-CIO executive James B. Carey's charge of indifference as "insane" and "stinking."

The fate of the Forand bill remains uncertain. But chances are good that it or a similar proposal will be put to a vote before the July conventions. The political fallout, however, will not be measurable until next November.

Faculty Salary A-B-C

College students are not the only seekers after grades. At its Detroit meeting this month, the American Association of University Professors issued a report on the economic status of the

teaching profession which indicates that college administrations, too, have an eye out for good marks.

Two years ago, the AAUP began to rate colleges and universities according to their salary scales on a table of six grades, A through F. For example, the grade of A goes to an institution whose salary scale for teachers attains this minimum: professors, \$12,000; associate professors, \$8,750; assistant professors, \$6,750; and instructors, \$5,000. The minimum salaries for the same ranks in grade B are: \$10,000; \$7,750; \$6,000; and \$4,500. To achieve a C grade the minimum scales must be: \$8,750; \$6,750; \$5,250; and \$4,000. And so on down the ladder for grades D, E and F.

Who got the top grades this year? Only two schools made the A category, Harvard and Princeton. Some 27 others received a B rating, while 59 institu-

tions had a C grade. Colleges and universities with lower ratings were not listed.

Manhattan College in New York City, conducted by the Brothers of the Christian Schools, received a C rating, the only Catholic institution to make the honor categories of A, B or C.

This is a bit surprising. A number of other Catholic institutions have announced faculty salary scales that should qualify them for at least the C category. Perhaps these schools were not covered in the survey.

The AAUP report stresses that 75 of the 213 reporting institutions this year improved their grade. Many of our leading Catholic schools have already taken heroic measures to build up a faculty salary scale comparable with most other American institutions. The comparison, however, should not be with the "most" but with the "best" colleges.

Dr. Rock and Contraceptive Pills

FR. O'DONNELL is the university regent for the School of Medicine at Georgetown University in Washington. In his *Morals in Medicine* (2nd ed., Newman, 1959, pp. 272-75), Fr. O'DONNELL gives a fuller treatment of the topic discussed here in relation to the statement of Dr. Rock. Readers are also referred to GERALD KELLY, S.J., *Medico-Moral Problems* (Catholic Hospital Association, St. Louis, pp. 188-89), and to the opinion of FRANCIS J. CONNELL, C.S.S.R., in *American Ecclesiastical Review*, July, 1957, pp. 50-51. Particular attention is called to an excellent résumé on this question by WILLIAM J. GIBBONS, S.J., in an *America Press* pamphlet, "What About Antifertility Drugs?" (920 Broadway, New York 10, N. Y., 15c per copy).

IN ITS ISSUE of April 11, *Time* magazine comments on the recent meeting of the American Society for the Study of Sterility. In regard to the contraceptive use of progestational compounds, *Time* reports as follows on Dr. John Rock's remarks at the meeting:

As an active Roman Catholic layman, Dr. Rock went farther and provocatively insisted that it [contraceptive use of Enovid] must be acceptable to the Church as a morally permissible variant of the rhythm method.

Without direct quotations or a transcript of Dr. Rock's remarks, it is impossible to know exactly what he said in this regard. But if, as appears

from *Time's* report, Dr. Rock identified the directly contraceptive use of progestational compounds as a morally permissible means of varying the ovulation cycle, and stated that it is acceptable to the Catholic Church, then he is in error.

The progestational compounds are, for the most part, synthetic hormones which modify some of the endocrine processes essential to reproduction. Disorders of the endocrine system can result in miscarriage, menstrual irregularity and other difficulties. There is no moral objection to the progestational compounds when they are used for the treatment and correction of such disorders, even though temporary sterility may result as a by-product of such treatment.

These same compounds can also be used, however, as a "contraceptive pill." Here the purpose of their use is to bring about a pharmacological, temporary sterilization, by suppressing ovulation. Used for this purpose, as was the case in the Puerto Rican birth control experiments conducted by Dr. Rock (*Time*, Oct. 21, 1957), they are as immoral as any other method of positive contraception.

On September 12, 1958, Pope Pius XII, in an address to a group of blood specialists, reiterated the Holy See's condemnation of direct sterilization and explicitly included "pills" taken, with contraceptive intent, to prevent ovulation.

THOMAS J. O'DONNELL, S.J.

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Washington Front

It's Hard to Be a Winner

ALWAYS BEFORE, in Presidential primary elections, the candidate who got the most votes was declared the winner. Not only was there a winner; there was a loser, sometimes more than one.

However, after the primary in Wisconsin, they were saying that nobody won and nobody lost. Did that mean a tie in the balloting, a dead heat in the race? No, that wasn't it, for one candidate did end up in front.

Sen. John F. Kennedy of Massachusetts polled 56 per cent of the Democratic vote, carried six of the ten Congressional districts, and got the lion's share of the Wisconsin delegates who will help choose a Democratic nominee for President at the Los Angeles national convention in July.

But the pundits, for the most part, were not impressed by Kennedy's showing, seemingly for two reasons: first, Kennedy is a Catholic and Wisconsin's percentage of Catholics is high (29.6 as against about 23 per cent for the country as a whole); second, Kennedy was expected by many (but evidently not by Kennedy himself) to destroy the candidacy of his Democratic opponent.

In the aftermath of the Badger State primary, one could beguile himself with two wonderful paradoxes.

For example, the happiest candidate was the apparent loser, Sen. Hubert H. Humphrey of Minnesota.

Humphrey got only 44 per cent of the Democratic vote and carried only four of the ten Congressional districts, but afterward he was exultant. "I don't feel that the result knocked me out of the race," Humphrey told reporters, explaining his jubilation.

The other paradox was in the Republican camp. Claude J. Jasper, GOP leader of Wisconsin, sent a telegram to Vice President Richard M. Nixon, extending "congratulations" for his "remarkable showing"—and this in the face of returns which showed that the Californian, unopposed in the Republican primary, ran behind both Kennedy and Humphrey and got only 29 per cent of the whole vote.

After it was all over, Senator Kennedy might have wondered what he had to do to be declared the winner of a primary. Also, he might have wondered about the new standard that others had set for him—a knockout blow instead of a majority. However, he did not complain.

The Yankee lawmaker had said in Milwaukee, before the voters went to the polls, that he did not agree with those (Democratic National Chairman Paul M. Butler among them) who had predicted that the Wisconsin primary would be "decisive." He thought that the most a victory in Wisconsin would do for him would be to "enhance" his fortunes at Los Angeles. "The trouble with going into primaries is that you have to win them all," he said.

The next head-on contest comes in West Virginia on May 10. Kennedy acknowledges that a defeat there at Humphrey's hands would have an "unfortunate impact."

EDWARD T. FOLLIARD

On All Horizons

GOOD READING. The National Federation of Sodality of Our Lady has begun a campaign to get as wide an audience as possible for books selected as filling an important need of the day. In its second stage, the campaign will include a guided reading program for 18,000 sodalists in this country.

PERSISTENT VITALITY. Christopher Dawson, Vernon J. Bourke, Mircea Eliade, Randall Stewart and Sir Hugh Taylor will speak at the Christian Culture Symposium at St. Mary's College, Notre Dame, Ind., April 29-30.

FAMILY LIFE. The second Congress of the Christian Family Movement in Latin America, to take place in Mexico City, June 26 to July 2, will deal with "The Family Open to Community

Problems." A 21-page program is available from MFC, Tennyson 209, Mexico 5, D.F., Mexico.

LAY MISSIONARIES. On May 7, a Lay Missionary Information Day will be held at Marquette University. For information write to Lay Mission Service, 1034 Wisconsin Ave., Milwaukee 3, Wis.

FOR LAYFOLK. Seven talks given during a symposium at Catholic University on April 10-11 last year are now available in a 66-page booklet, "The Lay Apostolate in Latin America." Write Catholic U. Press, Wash. 17, D. C. \$1.25.

SEMIPUBLIC VOWS. The pamphlet "What is the Society of the Heart

of Jesus?" tells how a diocesan priest, remaining at his diocesan post and completely under the authority of his bishop, can take the three vows and live according to the rule of a secular institute. It is available free from Fr. Y. M. Guenver, 81 Church St., Putnam, Conn.

OPPORTUNITY. "The Challenge of the Spanish-Speaking People to the Church in the United States" will be the keynote address of Archbishop Robert E. Lucey of San Antonio at the Conference of the Catholic Council for the Spanish Speaking in St. Louis, April 26-28.

APOSTLES OF PEACE. The Grail International Student Center invites all students in the New York area to take part in an "International Student Day" on May 1. On that day the students will pray for world peace at a solemn Mass at St. Patrick's Cathedral. W.E.S.

Editorials

Other Victims of Apartheid

FOR WEEKS the world has watched in horror as the white Government of the Union of South Africa has brutally and methodically tamed its restive black masses. The policy of apartheid is defended by the Government on the score that without separate development of the races white civilization will inevitably be engulfed in a great black sea. (The Union has 3 million whites, 9.5 million Africans, 1.3 million Coloreds [mulattoes] and 0.4 million Asians.)

Apartheid, however, is not simply white self-defense against a black majority, and to so pretend is rank hypocrisy. In reality, apartheid is a philosophy of white supremacy over all racial groups. Take the "Group Areas Act of 1950," one of the foundations of apartheid. This law gives the State control over all interracial changes in ownership and occupation of property, and the authority to decide where members of all different racial groups may live.

No more hellish plan for dealing humanity out in neat little piles according to pigmentation has ever been concocted. The explanatory key to the new zoning map for the city of East London, for instance, requires seven differently hatched boxes to identify corresponding areas on the map which are "reserved" exclusively for whites, Coloreds, Malays, Indians, Chinese, mixed or Africans.

The plight of the Chinese shows up the hollowness of the claim that apartheid is necessary to safeguard the white man and his civilization against the black. It is an insult to the intelligence to claim to see a "yellow peril" in the presence of 6,000 quiet, hard-working Chinese in the Union of South Africa—2,500 in Port Elizabeth, 2,000 in Johannesburg, the others scattered.

All these people are Union-born and as a group represent the highest level of culture, education and industry in the country. Yet they fall under the nonwhite provisions of the Group Areas Act. During the past year, in city after city, the Government has uprooted the

Chinese from their homes and gardens and businesses and relocated them on distant undeveloped tracts. Apartheid here has meant, for many a family, ruin and anguish, despair and even suicide.

A mass of legal enactments and interpretations shadows the Chinese wherever he goes, whatever he does. In common with other Asians, Chinese are not allowed in the Orange Free State, one of the four Provinces of the Union. Even to pass through, a Chinese must get a police permit which is valid for a four-hour transit. Chinese may ride the trains for whites but must occupy the front coaches. On all-white buses they must sit in the rear and on planes they are to take the front seats.

Chinese youngsters are now barred from white schools. A few of those that are Catholics have still been able to obtain permits to attend certain Catholic schools. Many other Chinese children are unobtrusively taught by the sisters in special classes in white schools after school hours. This year there are 98 Chinese students in the Union's white universities. Next fall, Chinese students must go to the new institution set aside for Coloreds in the Western Cape Province.

The Chinese South African has never had the vote. Unlike the man in most nonwhite blocs, however, he is free to purchase liquor—at least on 17 different holidays of the year. He must consume his purchase the same day, though, for the law makes it a misdemeanor to keep even part of a bottle of liquor in a Chinese home.

The death rate among the Chinese people is abnormally high, but the reason is no mystery. These people of refinement and dignity are barred by law from the white hospitals, and by pride from the native and Colored hospitals. Consequently, they have their babies and suffer their illnesses at home—and so meet death oftener and sooner.

And all of this, God help us, flows from a national policy of separate racial development needed to protect the South African white from the black.

On Catholic and Other Candidates

"PUBLIC OFFICE is a public trust." In these words lies the solution of the dilemma with which a Catholic candidate for the Presidency is supposedly faced.

Every public office holder in the United States is a trustee exercising power granted by the people. The President, no less than any other official, is a trustee, not an absolute monarch. So far is he from being the source of law that all his powers derive from the Constitution and the laws, as the Supreme Court had occasion to remind Mr. Truman when he tried to seize the steel mills in 1952.

If political power under the Constitution is a trust then the purposes and the limits of that power are established by the American people. Certainly the boundaries and goals of power are not finally set by the holders of public office. Were officials the ultimate judges of their own powers, constitutional government would be meaningless.

The grant of power by the American people to their national Government does not, for example, include the power to establish a state religion. Whether under ideal conditions the people of a given nation ought

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to establish the true religion of Christ is a theological question. The political fact is that the American people have not done so. No public official, therefore, not even the President, can act to establish a religion, because his public trust, under the Constitution, does not extend that far.

This principle supplies the essential answer to every question concerning the duties of a Catholic President. He may not act beyond his constitutional powers, for they are the only powers he has. For the same reason he may not act against his constitutional trust, even for reasons of conscience. In the extreme case, where an irreconcilable clash arose between a President's constitutional duties and his obligations of conscience, he could and should resign, but he could not enlarge the powers granted to him by the people through the Constitution. The eagerness with which Catholics seek public offices indicates that they do not envision such irreconcilable clashes as arising in the normal course of public life. We may add that they are, of course, quite right.

On the other hand, as the Fair Campaign Practices Committee recently said, "It is proper and desirable that every public official should attempt to govern his conduct by a personal conscience that is formed by

his religious faith." The late Justice Holmes once remarked that the Fourteenth Amendment does not enact Herbert Spencer's *Social Statics*. Nor does the First Amendment enact the *Social Contract* of Jean-Jacques Rousseau, according to whom the general will of the people, expressed through a majority, is the standard of morality. Not even the American people can relieve a man of his primary obligation to serve God. They can only define, as they have done in the Constitution and the laws, the terms on which they expect him to serve them.

Still less does any segment of the people have the right to make its ideas of sound public policy the test of a candidate's devotion to the Constitution. The proponents who urge the dissemination of contraceptive information are entitled to their views. But the Constitution does not enact the gospel according to Margaret Sanger. Any American, including the President, is free to judge that contraception is not a desirable public policy, and to act politically in accordance with this moral judgment. Those who think otherwise might profitably cease worrying for a moment about the encyclicals of Leo XIII and devote a little time to studying and reflecting on the Constitution of the United States.

Collectivization in East Germany

THE RIVAL PARTIES in Bonn put aside their somewhat bitter disagreements for a moment, in order to join in a common expression of indignation and protest against the Communists' "land reform" program in East Germany. "An important branch on the tree of our nation is dying," said Carlo Schmidt, a Socialist, speaking for all parties on April 6 as acting president of the Bundestag. For once, the Communists have brought together in firm agreement political groups which at other times they have been trying to split.

The collectivization of the farms in the so-called Democratic People's Republic in middle Germany distresses the West Germans in two ways. In the first place, the brutality of the operations carried on to force reluctant farmers to sign up for the *kolkhozes* has started a new wave of migrations to the West by rebellious farmers. The power and ruthlessness of the Red regime is thus once more made manifest. In the second place, there is a grim political significance in the collectivization. In effect, this raises a formidable new barrier against the ultimate reunification of all Germany. The united Germany will either be a socialized Germany or it will not be united at all, so far as Moscow is concerned.

It is widely believed in the Federal Republic that the very haste with which the farmers are being collectivized in middle Germany, with a deadline of May 1 for completion, indicates the Reds' plan to present the summit conference with a *fait accompli*. At Paris, in other words, the Reds could argue that there can be no turning back, that things are so changed as to rule out unification of Germany except on a Socialist, i.e., Com-

munist, basis. Even if progress is slowed down or stopped by the resistance of the farmers, the Pankow government can still officially announce that the collectivization had been gloriously fulfilled according to schedule.

The German Reds have revealed that the decision to embark on the risky business of collectivization was taken at the recent agricultural conference in Moscow. There are those who see in this move an effort by the Stalinists to put the squeeze on Premier Khrushchev, whose Polish policy has been away from collectivization. Whatever the motives, the Communist regime has cut out for itself a dangerous course, for which only political motives of the first order can be the justification. Refugee farmers finding asylum in Berlin point—with a farmer's eye for realities—to a possible debacle at harvest time. The collectivized farmers can be obliged to work long hours, but no one can force their pace. For a Red regime such dangers appear to hold no terrors. Starvation in middle Germany is of no concern to them. What is important is the politics of survival in the Communist hierarchy.

Some good may yet result from the East German Communists' mad rush, at this late date in their history, to saddle collectivization on their rural subjects. This return to Stalinization may serve to destroy the illusion of many Germans, particularly the Social Democrats, that Germany can be united as a free country by the beguiling formula of withdrawal from Nato and repudiation of nuclear weapons. Moscow does not want a free Germany, but a sovietized country on the pattern of East Germany.

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Youth Faces the 'Sixties

Donald R. Campion

ON THE MORNING of April 1, as you stepped from the bright sunshine of Washington's East Capitol Street into the National Guard Armory, it took a moment to grow accustomed to the cathedral-like gloom of that vast drill hall. Even more startling to an observer of the 1960 White House Conference on Children and Youth was the contrast between the calm and order of this, its closing session, and the clamor, complexities and occasional confusion which marked the preceding four days. Two remarks by the principal speakers of the morning pointed up the distinguishing features of this conference, the sixth in a series begun under "Teddy" Roosevelt in 1909.

The program that day called for a composite report to the 7,602 delegates on recommendations resulting from their deliberations. But when Dr. Ruth A. Stout, of the Kansas State Teachers Association, stood up to make this report, she had to inform her audience that the sheer volume of these findings (over 1,600 in all) made it impossible, despite an all-night attempt by the committee, to come up with a final summation of what the conference had wrought. Clearly, the size and structure of the conference had not stifled the delegates' initiative. They had exercised their democratic privileges to the hilt.

Health, Education and Welfare Secretary Arthur S. Flemming furnished the second clue in his concluding remarks. In referring to the concern the conference repeatedly expressed over civil rights, he hailed this as a reflection of the "conscience of the nation."

My own awareness of the conference's significance was sharpened by an experience I encountered later in the day. Like many another conferee, I made my way that afternoon to Capitol Hill. The drawing card was the Senate debate on civil rights legislation. (When I sat down in the visitors' gallery, I found that my neighbor was Fr. Mark J. Hurley, principal of Marin Catholic High in the San Francisco Archdiocese. Two rows in back of us were fellow delegates Jim Smith, of Manhattan College, and Bill Scheckler, of Notre Dame, both officers in the National Federation of Catholic College Students.)

Action in the Senate at the moment consisted mostly of squirming and whispering by a handful of pages sprawled out on the steps of the presiding officer's rostrum. And all the while a member of the Southern bloc held the floor to assure men and angels of his abiding

sympathy for Negroes in the North. For these unfortunates were deprived of the understanding and out-in-broad-daylight discrimination which their brothers in the South enjoyed.

Senators, meanwhile, were scarcely to be seen. One busied himself with signing a batch of letters. A few stood in line, for all the world like schoolboys outside the headmaster's door, seeking a whispered huddle with rangy, hands-in-pockets Majority Leader Lyndon B. Johnson. Gazing down on this ever-shifting tableau, one could not fail to miss that sense of high purpose and generous concern for human rights which dominated the discussions of the other assembly down the street.

BACKGROUND OF THE CONFERENCE

The inspiration for the first White House Conference on Children came, interestingly enough, from an act of juvenile delinquency. In the fall of 1908, James E. West, at that time a Government official, had his automobile "borrowed" for a joyride by a band of boys. Ironically, West was sitting in, at the moment, on a Washington conference about natural resources. Fired by the incident, he enlisted Theodore Dreiser in a campaign to get President Roosevelt's support for a conference on neglected children.

As a result of West's efforts, the President himself, on Christmas Day, 1908, addressed invitations to 217 representative Americans to meet at the White House for a discussion on problems connected with children. What did the conference accomplish? Historians tell us that one tangible result of the conference, held in January of 1909, was the establishment of the Children's Bureau. Over the next few years, it lent impetus to drives in several States for the passage of child labor laws. Over the next decade clear strides had been made toward conserving our nation's "finest natural resource."

The second conference, summoned by Woodrow Wilson in 1919, merits remembrance for its contribution to the struggle against repressive child labor as well as for the interest it fostered in maternal and child health care. When Herbert Hoover convoked the next meeting for 1930, he broadened its scope to include "all children in their total aspects." One consequence was that the delegates that year found themselves snowed under by the preparatory materials, which still constitute one of our most exhaustive compilations on child health. These documents likewise served to point the way to the inclusion of needy children under the next Administration's Social Security Act.

FR. CAMPION, S.J., is an associate editor of AMERICA.

Of the 1940 conference, which met to discuss "Children in a Democracy," it must be said that the lengthening shadow of World War II quickly blocked the implementation of its proposals. This fact prompted the next conference, summoned by President Truman, to stress the importance of follow-up procedures. As a result, continuing committees were formed as bridges between conferences. These also served to insure wider dissemination of any thought and inspiration consequent upon their endeavors. One further characteristic of the Midcentury Conference was the stress it placed on the rights of youth—to be demanded of families, schools, churches and private or public agencies.

But a decade later the emphasis was quite different. The 92-member national committee appointed by President Eisenhower to organize the nation's sixth White House Conference on children and youth adopted this theme: "To promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity." It then proposed that the conference undertake 1) to appraise the ideals and values of today's youth, 2) to assess the impact on them of economic, social and cultural factors in our society, and 3) to explore how the young are adapting to the effects

of science, technology, population pressures and world events of the day.

To understand how the 1960 conference operated, one must recall that it had been prepared for by a year-long series of community and State meetings.

From these discussions it soon became clear that the people were concerned about quality in education, the prevention of juvenile delinquency, steps to curb early marriages and the question of raising taxes in order to provide proper services for children and youth. Above all, however, they also foreshadowed a mounting demand for a return to traditional values in national and private life. Youngsters were challenging adults to set a good example by practicing what they preached. And from all corners came expressions of marked interest in religion and in the ability of churches and synagogues to revitalize their teaching and to communicate it to the young.

Delegates to the White House conference met as a single body on only two occasions—the opening ceremony at College Park and the closing at the Armory. In between, they found themselves scattered all over Washington. Three categories of meetings were held in governmental offices, the headquarters of various

Conference Highlights

We do not know any more how to justify any value except in terms of expediency. . . . In our civilization . . . learning is pursued in order to obtain power; charity is done, not because it is holy, but because it is useful for public relations. . . . The most urgent task faced by American education, is to destroy the myth that accumulation of wealth and the achievement of comfort are the chief vocations of man.

Abraham Joshua Heschel, Professor of Ethics and Mysticism, Jewish Theological Seminary of America.

All too easily contemporary man may conclude that his own reactions do not really count. He thus loses consciousness of being master of his own destiny—which is at the root of moral greatness.

Laurence J. McGinley, S.J., President of Fordham University.

The Youth of America has a challenge. . . . If you believe in God, if you believe in all the principles upon which this nation was founded . . . , then we challenge you to be courageous enough to exemplify these beliefs in your lives.

Marvin L. Cannon, student at Tuskegee Institute.

It is comfortable for parents and teachers to blame TV for juvenile delinquency. . . . By the time children are old enough to watch TV, their basic patterns are already established. . . . TV as a medium can only intensify their feelings.

Leo H. Bartemeier, Medical Director of the Seton Psychiatric Institute, Baltimore, Md.

Obviously a pluralistic society like our own cannot be maintained by the shallow promotion of groupmindedness, or a permissiveness that denies the pertinence of values in the development of personality and seeks to achieve unity by producing ethical eunuchs.

John L. Thomas, S.J., Institute of Social Order at St. Louis University.

To a major extent, the advances achieved in our way of life . . . can be attributed to the gradual . . . abolition of child labor and the institution of compulsory, universal free education.

George Meany, President of AFL-CIO.

In American higher education today there is a great deal of learning but not enough thinking. . . . College students generally tend to be conformists at the very times in their lives when they should be most inquisitive and most daring in their thinking.

John E. Walsh, C.S.C., Department of Education, Notre Dame University.

A half-million children in the juvenile courts of America each year, 50 per cent of our youth dropping out of high school before graduation, 11 per cent seriously impeded by race discrimination in their search for education and jobs, 11 per cent . . . reared in broken homes, 15 per cent . . . reared in substandard housing and poverty—these figures representing an enormous waste of manpower and human potential. . . . If they cause us dismay, they can likewise cause Khrushchev, like Job's war horse, to say "Ha, Ha!"

Hon. George Edwards, Michigan Supreme Court.



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national organizations and a variety of hotel quarters.

Each morning, as a start, they divided into five theme assemblies, numbering about fourteen hundred each, to hear two major addresses. Next on the program came a breakdown into forums. Eighteen forums dealt with as many separate topics. Half of these concerned those factors which affect the development of the young. Forum I, for instance, dealt with "Social Conditions and Physical Facilities"; Forum IX treated of "Religious, Spiritual and Secular Beliefs and Personal Codes of Conduct." Nine other forums examined the young under such headlines as "Care and Training of Body, Mind and Emotions" (Forum X); "Involving the Young in Service to the Community and the Nation" (Forum XIV); "Knowing, Understanding and Helping the Mal-adjusted" (Forum XVII).

The final stage in decentralization was reached when the delegates divided into 210 workgroups for their afternoon meetings. Working as subdivisions of their parent forums, these groups (with thirty to thirty-five delegates in each) further narrowed the scope of discussion. Forum VII, for example, treated of "Trends in Mass Media of Information, Entertainment and Culture Which Affect the Development of the Young." Then two or more workgroups discussed such trends as they appeared in Radio and TV; Films and Plays; Books, Magazines and Newspapers; Comic Books and Comic Strips.

At the end of the third afternoon each workgroup voted on its recommendations. Then, late on Wednesday afternoon, the mechanism of the conference shifted into reverse. Now recommendations moved from individual workgroups into pools composed of representatives from those groups which had treated of the same problem. The next morning (Thursday), a further synthesis was made when the joint reports of all groups within a single forum were collated. With this step completed, the stage was set for what proved to be the climactic action of the whole conference.

On Thursday afternoon, meeting in their assigned forums, all delegates voted on the recommendations which emerged from their deliberations. And at this point one felt, perhaps for the first time, those moments of tension which seem to be an inescapable feature of a democratic parley.

From beginning to end, the process of discussion had been skillfully designed to insure adequate opportunity for the presentation and permanent recording (in every case where at least 15 per cent of a group supported it) of any significant minority opinions and views. All this, however, could not be expected to do away with occasional flashes of feeling and, in a few instances, brief outbursts of heated oratory as the final vote drew near.

WHO WERE THE DELEGATES?

Who were the 7,206 delegates wandering through this maze of assemblies, forums, workgroups and committees? Though the group as a whole would not have satisfied a statistician's requirements for a scientific sample of Americana, no one watching them over a

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period of five days would challenge their right to pass for a representative cross section of midcentury America. Males managed to outnumber the distaff side by a slight margin. But male and female, old and young, they came from every State in the Union and from our most distant territories.

The presence of five hundred foreign delegates added more than a touch of the exotic to the proceedings. These visitors, to their evident gratification, enjoyed full rights in all deliberations. In consequence, more than one workgroup found itself forced to pin down some rather fanciful concepts as a result of gentle, yet determined probing by a young nursing student from Egypt, a lady legislator from Kenya, or a German teen-ager temporarily residing in De Smet, S. D.

By far the most distinctive bloc of delegates turned out to be the young people themselves. Over a thousand delegates between 16 and 21 years of age stood on equal footing with their elders for the first time in White House Conference history.

Prof. John E. Bourne, a Pennsylvania delegate and faculty member at the University of Scranton, summed up the general reaction of the older delegates by praising the youths for their articulateness, their earnest desire to contribute and the freshness of insight and language that they brought to every discussion.

One other group naturally drew my attention. What of the Catholic delegation? There was, in fact, no such thing as an official Catholic representation aside from those individuals who came as representatives of various

national organizations conducted under Catholic auspices. From the start, the organizing committee recognized the impossibility of selecting delegates to match the entire spectrum of an enormously diversified society. Many Catholics came, then, simply as representatives of their respective States or as members of non-religious organizations. The best count put their total at somewhat over the eight-hundred mark.

Most Catholics had made themselves known in advance to the national Catholic coordinator for the conference. Msgr. Raymond J. Gallagher, assistant director of Catholic Charities in Cleveland and a member of the President's national committee on the conference, then provided them with a handbook on issues likely to arise in the conference itself or in private discussions with non-Catholic delegates. It would be impossible to describe the contribution Msgr. Gallagher made, not merely in aiding Catholics to represent their Church's viewpoints, but also in helping them to function within the conference as "citizens of the first class." The Church and the nation alike owe a great debt to this devoted priest-citizen.

In connection with Msgr. Gallagher's achievements, some mention should also be made of similar efforts by his opposite numbers, Rev. Dr. William J. Villame for the Protestants and Rabbi Marc H. Tannenbaum for Jewish delegates. As Msgr. John O'Grady, veteran head of the national Catholic Charities Conference and a five-time delegate to White House conferences on youth, remarked, the successful manner in which these dedi-

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cated representatives of our major religious bodies cooperated was reason enough to hail the conference as a landmark in American religious and civic history.

Though the Catholics attending the 1960 conference were fewer than their numerical strength in the national population warranted, they were not without significant influence in its affairs. It is true that one forum recommended family planning in a sense that was unacceptable to Catholics. But the same forum called, in another recommendation, for recognition of divine and natural laws governing family life. From the circumstances surrounding the vote on this second recommendation, it is clear that a majority wanted to demonstrate their respect for, if not their acceptance of, an important minority view.

Again, when another forum was considering a statement of belief in God as a part of the American heritage, a momentary bitterness filled the air. One clergyman, speaking against the recommendation, studded his peroration with references to the rack, the Grand Inquisitor and his own ordination "in a democratic manner" to his church's ministry. But the recommendation was carried by a substantial majority and it is hard to believe that this brief lapse into intemperate language moved many minds or hearts in the group.

Not everyone felt happy about the way things went. One youth delegate, Joseph Witherell, a senior at the University of California in Los Angeles, protested: "We have all worked hard in these workgroups in formulating recommendations. They have been so watered down that they have lost many of the points we particularly wanted to make." Another complaint, of a different sort, came from the director of the Hillel Foundation at Purdue University. Rabbi Gerald Engel felt that "clergymen delivering invocations at theme assemblies . . . sometimes show lack of tact and understanding of the plurality of our culture."

The strongest blast against the conference came from a theme assembly speaker. Dr. William G. Carr, executive director of the National Education Association, charged that the conferences on youth had been shrinking from controversial issues for thirty years. One such issue in his judgment, of course, was more money from the Federal Government for education. As the *Washington Post* later remarked, however, "the production of some 'lofty words' is not the idle exercise that some of the speakers seem to believe it is." And many of Dr. Carr's listeners would have been glad to hear a few words from him the next day when a forum voted down the modest, though controversial proposal "that in any program of Federal support for education, due consideration be given to the needs of the children in nonpublic schools within the limitations imposed by the Federal Constitution."

EVALUATING THE CONFERENCE

The quotations and recommendations reproduced elsewhere in these pages indicates the scope of its concerns. Perhaps greater insight can be had by recalling some scattered impressions from interviews with conference delegates.

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Without exception, veterans of previous White House conferences hailed the 1960 meeting as an improvement over the past. Men like Fr. John H. McDonald, S.M., of Kealia in the Honolulu Diocese agreed in praising the efficient organization of the proceedings, the absence of harmful tensions and strong partisan feeling in debates, and a general increase in mutual respect among the participants.

Youth delegates had their own interesting comments on the conference. As Dick Welch, a Harvard senior, put it, "the conference proved that adults need youth just as much as youth needs them." Most young people also agreed that youth had its fair say at the conference.

Charles Greer, a high school senior from Fort Collins, Colo., emphasized his new appreciation of the lasting values to be found in a world that often seems hopelessly complex and materialistic. Two other high school students, Larry Reinecke of Park Hill, Mo., and Wayne Rich of Huntington, W. Va., called attention to the impressive spirit of cooperation they discovered among people of different religious beliefs.

Still others singled out individual experiences for special mention. Boston College sophomore Jack Hooley spoke feelingly of the spiritual idealism in the eloquent address of Prof. Abraham Heschel. Another collegian, Dave Fisher of Stanford University, praised the theme assembly talk of Fr. Laurence J. McGinley, S.J., for the inspiration and enlightenment it furnished.

Two young delegates stand out in my memory, in part because of the agreement between them and in part because of their background. One was Albert Sidney Hill Jr., a leader in student government at Auburn University in Alabama. The other was "Wes" De Voto, a relative of the late author Bernard De Voto and a junior at Georgia Tech. Both these men spoke of their deep satisfaction at the manner in which so mixed a gathering of people managed to sit down together for calm deliberation on matters of mutual concern. Both argued, too, that their experience at the conference could and must be imparted to their friends and colleagues at home.

A final assessment of the Golden Anniversary White House Conference on Children and Youth must wait upon publication of a composite report of the more than 1,600 recommendations put forward by the assembled delegates. Since this report has not yet been made available, a tentative judgment of its results is all that can be offered here.

To some observers the conference resembled the plain surrounding Babel's tower—a mass of confusion and empty uproar. For others, the days and nights of deliberation had something of the pentecostal about them. Despite religious, philosophical and cultural differences, ideas came through and with them came a sense of inner unity in the face of common problems.

Catholic delegates may indeed have carried away mixed reactions. It must always be a matter of regret to them that a large segment of the American people should have turned from traditional moral judgments on an issue such as that of birth control. Yet they also witnessed the vast interest so many of their fellow citi-

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zens have in discovering sound bases for individual, social and political morality.

"Ten-Year Itch" was the title of the Washington *Post's* editorial on the last day of the conference. Its writer wisely commented that "a nation's goals have to be stated afresh from time to time, and the more difficult the objective, the greater the need for re-evaluation

Some Recommendations

The White House Conference affirms the importance of personal faith in God, the strengthening of moral and religious values, and the necessity for a continuing re-examination of personal conduct.

□

We affirm that the home is the primary source for establishing and transmitting ethical principles.

□

We recommend that children and youth be granted greater opportunities for specific religious education . . . , including released-time . . . from public schools . . . for programs under the supervision of local religious bodies.

□

We urge that the broadcasting and advertising industries assume greater responsibility for elevating the moral and ethical value of their programs.

□

We recommend that the supervising agencies of the Federal Government and the self-regulating agencies of mass media accept greater responsibility for the quality of their programs and advertising.

□

We recommend that an all-out effort be made to clarify and strengthen laws concerning marriage, divorce, separation, annulment and desertion and to move toward uniformity in law among the States.

of both the symbols and the philosophic purposes." Conference delegates, he urged, "ought to return home more disturbed than when they arrived. . . . We hope, indeed, that they'll go home concerned enough to work harder on these issues in the next ten years than they have in the last ten."

To this sentiment one can only add a loud and emphatic Amen. Much good can come from this outsize town meeting. But the big job lies ahead. To the cynic the conference may have appeared as a fine example of "the elephant that squeaked." But other Americans will see in it another proof of a free people's ability to submit to stern self-scrutiny.

Fine resolutions, we all know, never spanned rivers, built skyscrapers or won campaigns. For all that, however, they are not to be despised. Secretary Flemming, as we noted, congratulated the conferees for fulfilling a necessary function: for reflecting the "conscience of the nation." In national life, as well as in that of an individual, a time comes when men must be made to hear the voice of conscience ringing across the land.



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Canada's Immigration Problems

John J. Navone

STROLLING DOWN Toronto's Spadina Street is like walking through a language lab with several tapes playing simultaneously. Postwar immigrants have made Toronto a polyglot's paradise. They have also sparked considerable controversy and conflict in Canadian society. Three of Canada's major problems—integration, unemployment and emigration—center on the immigrant. Let's take integration first.

I

By a certain perversity of human nature, to which even the most ancient writers attest, foreigners are seldom welcomed. These strange, different-looking creatures, making unfamiliar sounds and gestures, provoke the hostility and contempt of the native-born. Although Canada has shown remarkable generosity and good will on an official level, native-born Canadians are no exception to the general rule. Certain groups are especially reluctant to allow further immigration.

English-speaking Protestants, for instance, could not have welcomed the front-page article of Toronto's *Globe and Mail* last February 6, entitled: "Predominantly Catholic City Seen by 1980." As the stronghold of Canadian Protestantism and center of Orange lodges, Toronto feels a very natural resentment toward non-Protestant newcomers.

French-Canadians are also unhappy about immigration. After struggling for years to maintain their religious, linguistic and cultural independence, they fear they will be unable to retain their proportionate influence in Canadian affairs. Nearly all the two million postwar immigrants have joined the English-speaking majority. Only five per cent have merged into the French-speaking community.

Le Devoir, a serious and respected French-Canadian newspaper, recently alarmed its readers by reporting that the 270,000 immigrants who have settled in Montreal are strongly contributing to the anglicizing of the region. Of every six immigrant children, five attend English-speaking schools. The Province of Quebec, 81 per cent French-speaking in 1951, is now 75 per cent French-speaking. The percentage will continue to drop with further immigration. *Le Devoir* suggests, therefore, that the Provincial authorities encourage the French-Canadians of New England to return to Quebec, lest

the French become a minority in their own Province.

In the early 1900's nearly all Canadians were of British or French stock. Today, more than one in five Canadians trace their origin to some other country, and the proportion of these other strains is increasing. Of Canada's 450,000 Italians, for example, the vast majority are postwar arrivals. Native-born Canadians, consequently, are more than ever coming into contact with people of different habits, customs and standards of value. Broadmindedness and forbearance on both sides are necessary for the mutual adjustment of immigrant and native.

The problem of integration, adaptation and conformity extends to hundreds of day-by-day situations. Learning when to shake hands and how to give simple common greetings are small matters. Others are more difficult: mastering a new and different type of job, learning the English language, making friends among the native-born. Reasonable Canadians do not expect new Canadians to "out-Canadian" them, nor do they wish to see the immigrants withdraw into small alien islands. Both church and ethnic group should serve, for a while at least, as a psychological buffer against the pressures of conformity. The immigrant's eventual successful adjustment and integration into the Canadian community will depend largely on the extent to which members of that community accept him as a fellow human being and member of their society.

II

Postwar immigrants have contributed to Canada as consumers, workers and capitalists. As consumers, they spend over \$500 million yearly on food; as workers, they make up over 13 per cent of the Canadian labor force; as capitalists, they brought with them over the ten-year period ending in 1955 more than \$550 million in cash, not to mention securities and other assets.

Despite these obvious contributions, public opinion tends to hold the immigrant responsible for unemployment in Canada. The Canadian Government, unfortunately, has not made a careful study of the relationship between unemployment and immigration; furthermore, it does not even have a reliable and accurate estimate of the number of unemployed. No one denies, despite Canada's expanding prosperity, that Canadian unemployment remains doggedly high. Canadian Liberals claim that one Canadian worker in eight is unemployed; the Conservatives estimate that one in twelve is jobless. Realizing the seriousness of this ignorance of the unem-

JOHN J. NAVONE, S.J., who is presently studying theology in Toronto, has contributed several articles to *AMERICA*, including "South Italy: Mission Country?" (10/27/56).

ployment situation, Labor Minister Michael Starr informed the Commons on March 3 that the Government plans to come up with one figure for unemployment. (It has been publishing three sets of figures which vary widely.) On March 26, the Dominion Bureau of Statistics reported that 550,000 persons were out of work on February 20. That was 8.9 per cent of the labor force.

Big business favors a generous immigration policy. In an address on February 17, 1959, Rhys M. Sale, president of Ford Motor Company of Canada, praised the contributions of Canada's postwar immigrants and deplored anti-immigrant feeling:

We occasionally see a sample of ultranationalism at work in certain speeches, statements or letters-to-the-editor attacking the immigrants who have come to our country in the postwar period.

I think you know the kind of tripe I mean—a snide and cowardly attempt to stir up feeling against New Canadians. The letter writer, who hides behind some such pseudopatriotic pen name as "Canada First," makes wild charges that immigrants are stealing the jobs of Canadians, that they are responsible for the increase in crime, that they refuse to learn our language or adopt our customs, or, as a generality: "If we don't stop these people from flocking into Canada, they will soon be running the country."

In its issue for May 23, 1959, *Saturday Night*, Canada's magazine of business and contemporary affairs, featured an article by Robert Jamieson in which it was stated that "immigration of around 125,000 a year would appear to be Canada's minimum need." Mr. Jamieson asserted that nearly all long-range economic forecasting in the past had underestimated the country's growth, and that Canada's immigration needs may be even greater than 125,000.

Most businessmen agree with the late John Maynard Keynes, famous British economist, that population growth is a positive factor in economic expansion. They hold that the size of the market for consumer and capital goods will increase as the population increases. A greater number of people present a greater number of needs to be satisfied; production must, therefore, increase and output expand.

Labor, on the other hand, generally opposes immigration. British Columbia's top unionist, Bill Black, stated last year that it was folly to admit immigrants into a job market already saturated. "It's totally unfair to the immigrants," he said. Mr. Black, who is president of the B. C. Federation of Labor, called for a national conference of labor, management and government to "work out proper blueprints before we bring in any more immigrants."

Murray Cotterill, publicity director of the United Steelworkers of America, recently wrote in a letter to the *Globe and Mail* that labor does not take issue with those favoring a larger Canadian population; the problem centers on the means of achieving it. Simply pumping people into Canada will not create a larger home market. Canada will solve its immigration problem and create a larger consumer market, he argued, only when

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present Canadians are fully employed, properly paid and given the best social-security provisions possible. Mr. Cotterill also expressed labor's concern for the immigrant:

Canadian labor does not preach protectionism when it comes to immigration, unless it is protection for the immigrant against chronic unemployment after 40 years of age, exploitation by low-wage employers, administered high prices, increasing interest rates, low pensions and inadequate social security.

The exploitation of immigrants has aroused other Canadian labor leaders and intellectuals. Not long ago, a Japanese-Canadian social-work student of the University of Toronto investigated working conditions in the needle trades at first hand by joining the blouse production line of a Toronto factory. She reported to *Maclean's* magazine that she was hired in a completely offhand fashion: for two days no one asked her name, much less told her how much money she would be earning. After ten days of work, on receiving her first pay envelope, she discovered that she was making 55 cents an hour. At the end of the first three weeks, she received a ten-cent pay increase. The vice president of the factory told *Maclean's* that when New Canadians become qualified, they are paid as much as other workers. "But," he continued, "no one from Europe should come here and expect to earn the same pay until he gets used to our ideas and way of doing things."

Many of the immigrant workers do not know their rights, and unknowingly jeopardize the standards of the native-born Canadian worker. It was recently discovered, for example, that 85 per cent of the immigrant bricklayers employed by certain foreign subcontractors in the Toronto area were not receiving holiday pay, compulsory under Ontario law. Furthermore, many immigrants have never heard of unemployment insurance; their employers do not deduct the workers' share or pay their own. Frequently, the most flagrant violators of the immigrant's rights are his better-established countrymen, not native-born Canadians.

It would be a mistake, however, to conclude that low wages in an industry are a sure sign that immigrant workers are employed there. David C. Corbett, one of Canada's leading authorities on immigration, disproved this popular opinion in his article "Immigrants and Canada's Economic Expansion," which appeared in *International Labour Review* for January, 1958. Professor Corbett finds no consistent relationship between immigrants and wages in various industries. Low-wage industries are not necessarily the ones with large numbers of immigrant employees.

Though labor and big business disagree in their approach to the immigration problem, both acknowledge the gravity of the unemployment situation. Despite the startling discrepancy in unemployment statistics, all parties are painfully aware of the obvious fact that over half a million Canadians are unemployed. Labor and public opinion hold the immigrant worker responsible for Canadian unemployment, even though last year's influx of immigrants was the lowest since 1950

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and far less than half the 1957 number. Until the Canadian Government orders an authoritative, nonpartisan study of the relationship between immigration and unemployment, it will be impossible to generalize. That an immigrant holds a job does not necessarily mean he is causing unemployment.

III

Since the end of the war more than 430,000 Canadians have gone to the United States. Most of these emigrants are Canadian-born and educated. Furthermore, and what is most serious, this efflux is heavily concentrated in professional and skilled labor groups. In a nation which has never produced enough people with a university education or technical training to meet its own needs, the "drain on brains" to the United States represents the loss of a most valuable asset. The *Toronto Telegram* reported that the outflow of engineers during the past year had stepped up 100 per cent. The exodus of Canadian physicists had risen 70 per cent, and that of mathematicians and aeronautical engineers was greater. In 1958 a total of 720 engineers left for the United States; in the first six months of 1959 the drain was 713! What disturbs many Canadians is that these occupations, as the research arm of industry and government, represent the basis of an industrialized economy. It is debatable, on the other hand, whether Canada's industrial complex is sufficiently large to provide adequate employment for all these engineers and physicists.

The Canadian Government wants professional people among its immigrants to offset Canadian professional emigrants to the United States. Between 1951 and 1955, professional immigrants from Europe totaled more than one-third of the Canadian supply. But the 106,928 immigrants admitted in 1959 do not seem such a formidable number when measured against the approximately 60,000 Canadians who emigrated to the United States that same year. A balanced view of the Canadian immigration situation demands an awareness of Canadian emigration. Because of Canadian emigration, there are areas in which immigration will continue to contribute to the national welfare.

Careful government study, planning and supervision are necessary if the interplay of influences and ideas stemming from immigration is to continue enriching the cultural life of Canada. Regardless of the future of immigration, however, the visible contributions of Canada's postwar immigrants cannot possibly be ignored. As David C. Corbett remarks in his book *Canada's Immigration Policy*:

There is a greater variety of languages to be heard in the streets of our cities now than before the war. There are more varied tastes in food, literature, architecture, music, art and entertainment to be satisfied in Canada, and therefore an opportunity for a more varied and interesting collection of artists and craftsmen. I think this diversification brightens Canadian life, and I welcome it. I hope it will give many Canadians pleasure to live in this richer culture.

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Mathematics and Humane Education

William E. Hartnett

EVERYBODY IS WORRIED about the Russians, except me. I'm worried about the Americans. All sorts of people have been telling us how urgent it is that we match the progress made by the Soviets. These people would have us believe that most of the problems that now confront American education arose with the first sputnik. Nothing could be further from the truth. We had problems before the sputniks, and we currently have serious problems despite the sputniks. These problems are of much more concern to the members of the academic community than are any of the problems connected with the technological or astronautical lag. I propose to discuss one of them here.

It was clear to even the casual observer in 1955 that America was in the midst of an era that was unparalleled in the history of the nation. It could be said without exaggeration that science had come of age in the United States. A graphic proof of this assertion is the number of Nobel prizes that have been awarded to American scientists in the post-World War II period.

This coming of age of science was accompanied by a tremendous upsurge in technology—witness the fantastic growth of the chemical industry in the United States. It was essentially nonexistent in 1917 and has since become a world leader. However, our concern will not be with the technological aspect of science, at least not directly.

FRESH LIFE IN MATHEMATICS

Even the idle skimmers of magazines such as *Life* are aware of this blossoming of science in America, but there has been one other field of intellectual activity (not a science) which has experienced an even more unbelievable growth, and the facts concerning it are not generally known, even to the well-informed observers of our American educational scene. I refer to the fact that American mathematics as a field of intellectual activity has grown from its first beginnings in the early years of this century to its present status, that of a pacemaker for the world.

An example may help to show the extent of this growth. George David Birkhoff, who died in 1944 at the age of 60, is generally credited with being one of the first completely home-grown American mathematicians. His own views concerning this growth can be found in an address to the American Mathematical

Society on the occasion of its semicentennial in 1938. In this address Birkhoff shows how humble the beginnings of American mathematics were; looking back over a half-century he noted:

There are now about thirty institutions where the advanced student of mathematics may go with advantage to study for the doctorate, while only fifty years ago he was forced to go to Europe to secure adequate training.

He further remarked:

The extraordinary contrast between 1888 and 1938 is equally manifested by the fact that fifty years ago there were a mere handful of competent mathematicians in the country, whereas there is now a body of over two thousand American members in our society.

The growth of membership in the American Mathematical Society between 1938 and 1960 is even more startling. It now numbers 6,652 members. In addition, we can call attention to the 8,699 members of the Mathematical Association of America and the 1,588 members of the Society of Industrial and Applied Mathematics. Certainly, from the viewpoint of numbers, the increase of mathematical activity in America in recent years has been striking.

What makes this blossoming of mathematics in America so interesting is that there has been a dramatic change in the very character of mathematical activity since the turn of this century. Tremendously important new mathematics has been developed in the world since 1900, and American mathematics really began its growth during this exciting period of change.

The word "change" is important and it may be well to digress for a moment in order to clear up any possible misunderstanding on the part of the reader. It is a common notion, even among well-educated men, that mathematics is a static discipline which embodies the eternal truths of the physical universe, particularly with regard to quantity. This is simply not so. New mathematics is being created every day, and the present rate of productivity of mathematical research is at an all-time high both relatively and absolutely. There are about 15,250 pages of new mathematical research being published each year in the professional mathematical journals of the United States and Canada, and there is approximately a one-year waiting period for publication. I am talking now about the so-called pure mathematics, not about applied mathematics. That story is even more striking, as we shall later see.

The author of this article, DR. HARTNETT, is an assistant professor of mathematics at the College of the Holy Cross, Worcester, Mass.

When I refer to a blossoming of mathematics in America I do not refer to the fact that more colleges and universities are offering more courses in mathematics, but to the fact that more mathematicians are spending a major portion of their time in the research needed to produce new discoveries.

Many commentators have recently noted the strong dependence of science on mathematics (see, for example, AM. 10/10/59, p. 41 and 12/12/59, p. 346), but few persons outside of mathematics have looked at it as a separate discipline and attempted to evaluate the role it should play in today's collegiate education. This is largely because most persons are unaware of the present state of mathematical activity. In June and July of 1958, *Fortune* magazine, dedicated to the care and preservation of American business, ran a two-part article on the present prominence of pure mathematics in America, which has since been published as a book. Not everyone in America reads *Fortune*, however, and so this striking story of change has not received wide circulation. But the impact of the change has already been felt in many quarters.

NEW USES FOR MATHEMATICS

During World War II a primitive beginning was made of a new application of mathematics. This was the so-called Operations Research, which attempted to predict the outcome of particular concrete situations on the basis of incomplete information. The techniques employed were entirely mathematical and the early application was to defense strategies, but it was only in the postwar years that various individuals began to realize that a much more widespread application of the same techniques was possible. It became apparent that many business situations could be regarded from the point of view of mathematical game-theory or of strategy. The same was true of problems in economics. As an example of this latter application, a book by a distinguished mathematician, John von Neumann, and an eminent economist, Oskar Morgenstern, appeared, bearing the curious title of *Theory of Games and Economic Behavior*. The development of these novel ideas became so important that the Rand Corporation of Santa Monica, Calif., came into being for the express purpose of studying problems of strategy and logistics connected with the activities of the United States Air Force.

At the same time, behavioral scientists also became aware that many of these same techniques could be applied to the problems that they were studying. Consequently, an elementary textbook (*Finite Mathematics*, Prentice-Hall), which was written by Kemeny, Snell and Thompson, a trio of mathematicians at Dartmouth College, to deal with the application of these techniques, rapidly became a sort of best-seller, an event which startled both the writers and the publishers.

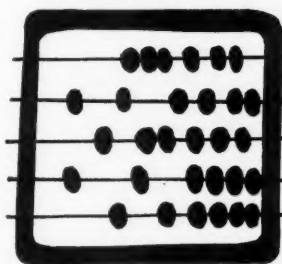
The point of all this is that America, without any urging from the Russians, is living in the age of science and the basis of most of this science is pure mathematics. Probably the best statement about the situation occurs in the Report of the Commission on Mathematics

of the College Entrance Examination Board, published in 1959 (obtainable from the Board, c/o Educational Testing Service, Box 592, Princeton, N. J., \$1). In the section headed "Orientation," the Commission remarks:

Mathematics is a living, growing subject. The vitality and vigor of present-day mathematical research quickly dispels any notion that mathematics is a subject long since embalmed in textbooks. Mathematics today is in many respects an entirely different discipline from what it was at the turn of the century. New developments have been extensive; new concepts have been revolutionary. The sheer bulk of mathematical development is staggering. . . . In order that the . . . college curricula meet the needs of mathematics itself and of its applications, there must be a change. A new program, oriented to the needs of the second half of the 20th century and based on a dynamic conception of mathematics, is required.

In a recent issue of AMERICA (1/30/60, p. 525), John Julian Ryan asks: "Are we miseducating our scientists?" He concludes that we are. He feels that there is a great need for re-emphasizing poetry, music and the fine arts in the education of our scientists. Surprisingly enough, he draws most of the support for this position from the writings of mathematicians. The question that he proposes may have some measure of urgency, but I feel that a far more critical problem exists and calls for examination.

If it is true that mathematics is currently playing such an important role in the fashioning of the intellectual climate of our nation with regard to the sciences, then it seems incongruous to refer, as we do every day, to the graduation from our colleges of "well-educated" and "well-rounded" humanists who are devoid of any knowledge of the spirit or methods of the mathematics of our day. Such a point of view is nothing short of incredible!



If the role the humanist is to play in our society is that of a shaper and molder, how can he act his part effectively if we deny him the opportunity to learn what transpires in society? Are we perhaps miseducating our humanists? I fail to see that we are in any

significant measure equipping them for the task we are asking them to do.

The traditionalist will cry out that our first task is to maintain and to preserve the liberal arts, but pure mathematics has been and still remains one of the most liberal of all the liberal arts. As someone facetiously put it: mathematics is the thinking man's liberal art, and all agree that the primary obligation of the humanist is to think. Professor Ryan urges that we "awaken our students to the vision of a noble and heroic way of life. . . . We must fire them with a love of beauty." His candidates for this task are poetry, music and the fine arts. I feel, however, that mathematics is much better suited to do it. Not that I would object to all of our stu-

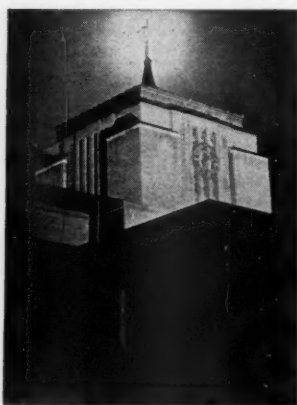
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dents enjoying poetry, music and fine arts. I simply feel that the importance of mathematics today demands that all of our students have some knowledge of it, regardless of whether they are to be humanists or scientists or even American businessmen.

Some would even argue that the basic element in liberal education should be science, and there is much to be said for this point of view. In fact, a drive is already under way to make this view a reality: the background can be read in the *New York Times* "Review of the Week," November 22, 1959. Whether this change should actually be made is not the question under discussion here. Despite the position of science in our liberal arts curriculum, a place for mathematics must be found. The impact of mathematics on all phases of our American culture makes this inescapable. The problem is not whether there should be any mathematics—the only question is *how* mathematics should enter into the education of our students, whatever may be their particular choice of a career.

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The difficulty lies in determining what kind of and how much mathematics should be taught. Obviously there can be widespread disagreement here; a reasonable compromise, however, seems to be possible. Because mathematics is basic to all of the sciences (and by transfer, to technology), it would seem that early college mathematics should be centered around the broad general principles which underlie any further detailed study and utilization of mathematics. Such programs are already under way in many of our better colleges. The mathematics to be taught should be the mathematics of the present day. This means, in particular, that some of the mathematics developed since 1900 and found to be of such remarkable utility within mathematics itself, as well as within all the sciences, should find its way into a course such as the one we are envisioning. We should not throw out all of the mathematics of the past, but we must include some of the strongly unifying concepts that have been developed within our own times.

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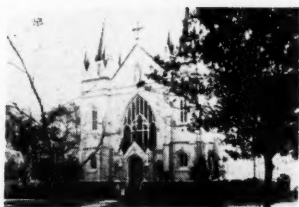
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WRITE FOR BULLETIN

college students with a rather meager background of secondary school mathematics. At the moment, I am teaching such material with ease to 70 high school juniors and seniors in Worcester County, Mass.

PLAN FOR A COLLEGE COURSE

A course such as I describe could extend over one or two years, totaling perhaps 12 credit hours. It would produce no accomplished mathematicians, and this, naturally, is not its intent. It would provide the humanist with some experience of the activity of the mathematician, would allow him to share the delight of mathematical creativity, and would permit him to appreciate the profound joys of artistic production. At the same time it would adequately lay the foundations for further work in mathematics by those who propose to study it more seriously, either for its own sake or for the sake of its application.

The current toleration of ignorance about the character of our present culture in a large segment of our college population is indefensible. We cannot pretend that two years of collegiate Latin, Greek or poetry alone will equip our students to live in the society into which we are sending them. Belief in the myth that one can be a well-rounded individual despite glaring deficiencies in his education must be terminated. If we do not prepare our students for the demands that will later press heavily upon them, then the evils of our failure, dismal though they may be, cannot be said to be unexpected. Without any pressure from the Russians we will have to face far greater problems in the future than those that we confront today.

Let Love Sing Me Out

(Gabriel to Mary)

You shall be as snow, as gull-white weather,
a parable, a peacock's feather,
an oracle, when suns grow cold,
a nightingale, a name of beaten gold.

She said: *I did not bid you to my room.*
He shall grow flesh of you, and bloom
you like tea roses. You shall reign on thrones
of jasper, pearls your stepping stones—

It is a simple maiden whom you mock.
An Endless One, sweet sound, a crock
of spices, bellchime, lotus, lighted door!

Yet I cared naught for this before.
Cold hearts will flame, and stars turn molten steel
at thought of you, tall mountains kneel,
and mighty potentates and angels sit
below you! *I want none of it.*

Knaves will thorn Him with a fool's crown, loot
His heart, and from its scarlet drip will root
your sorrows, to burn and lacerate;
a pauper's stone will be His fate.

But He will know you Mother—you, a Son.
Then let love sing me out! Let it be done.

KATHERINE GORMAN

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The Education of Our Sisters

Neil G. McCluskey

HISTORIANS of the American Catholic school have heaped well-earned praise upon the farsighted bishops and pastors who guided the parochial school movement and upon the generous lay folk whose material sacrifices made Catholic education on a large scale possible. At the opening of this seventh decade of the 20th century, there are some 14,500 schools enrolling over five million pupils in the 140 dioceses of the United States. The clergy and laity, however, would be the first to point out to the historian that their vision and generosity alone do not account for today's sturdy educational edifice. They would insist that the first bow of all be to the teaching sisters—to the nearly 100,000 who are teaching in the schools today and to their predecessors.

The critical problem of the 19th-century Church in America, struggling to make its way in a hostile environment, was to provide schools in quantity for safeguarding and strengthening the faith of the immigrant child. The thousands of schools that sprang up during those pioneer decades could never have come into being without the teaching sister. If the faith has taken firm root and bloomed in America's soil, then it is largely due to the Church's religious women.

Today, the 'sixties of this century are ushering in new kinds of problems for the Church and for American education. As the Catholic schools—along with the public schools—gird to face the particular demands of the space age for increased quality, thoroughness and efficiency in education, once again the sister is destined to play a decisive role.

SISTER FORMATION

Across the country the congregations of religious women have been quietly preparing. In a spirit of unprecedented collaboration, they are drastically reorganizing sister education. The academic reactor powering the Catholic professional-standards movement has come to be known simply as "Sister Formation." Sister Formation as an idea, to quote from Sister Mary Emil, I.H.M., first executive secretary of the movement, is

a recognition that sisters doing active work in our own times need a long and careful spiritual formation, a general intellectual training which will equip them for a rich personal life and an effective social leadership, and a precise professional preparation which will make them the equals or superiors of lay people doing the same kind of work.

FR. MCCLUSKEY, S.J., is an associate editor of AMERICA.

The spirit of Sister Formation is of course as ancient as the ideal of excellence itself, and its practice traditional among the leading communities of religious educators. The current wholesale movement, however, was set in motion by the 1951 exhortation of Pope Pius XII to the first International Congress of Teaching Sisters. As a result of the late Pontiff's insistence upon the highest professional standards for all religious groups engaged in education and social work, the National Catholic Educational Association carefully surveyed the American scene and had detailed studies of the status of sister education prepared. In 1953 the Sister Formation Conference was given status as a regular section of the College and University Department of the NCEA.

Let there be no misunderstanding. Sister Formation was not something imposed by edict from on high. The sisters themselves pushed for it in the face of opposition. It grew out of a grass-roots awareness that the times called for a basic adaptation in the preparation of the young sister who is to serve in the classroom, the hospital or the social center. It was able to build on the advances already under way in many parts of the country.

The immediate effect of the Sister Formation movement has been to bring the different orders of sisters into the closest kind of collaboration. Nuns are planning together, teaching together, studying together in a way never known before. The variety in cuts and colors of the cornets, coifs, wimples, hoods and veils will remain the glory of the 377 women's teaching congregations and the exasperation of sometimes puzzled clerics. But of infinitely more moment than modifications in religious paraphernalia is the single-minded approach to the reorganization of sister education.

Since 1954, five series of Sister Formation conferences have taken place on a regional level throughout the country. To these regional gatherings came the major superiors of religious communities and the people charged with the ascetical and professional training of sisters. They listened to bishops, school superintendents, editors, college presidents, canon lawyers and philosophers. They heard from leading educators, Catholic and non-Catholic alike. They drew on the accumulated experience and wisdom of seminary directors, novice-masters, study directors, guidance counselors and superiors of men's religious groups. Among themselves the sisters discussed and decided. The papers, summaries and related research of this history-making series, which has been published in separate volumes

by the Fordham University Press, are by any standard an impressive collection of documents.

One widely-discussed conference theme was the curriculum designed in the workshop held at Everett, Wash., in the summer of 1956, itself a landmark in intercommunity cooperation. The authors were 17 nune educators, each expert in a different academic field, who spent three months planning in detail a model college curriculum for young sisters.

THE EVERETT PLAN

According to the Everett plan, the period of training called the postulate corresponds to the freshman year of college, and the two-year noviceship is to include the so-called canonical year of novitiate and a second year of college. It might be recalled that since the Church-required canonical year is devoted mainly to religious formation, a novice cannot carry a full academic load. The fourth and fifth years are the full junior and senior years of college. The basic curriculum leads to the Bachelor of Arts degree with concentrations in the humanities and social sciences. After the usual five-year program, sisters preparing for a nursing career do two years of clinical work and receive the Bachelor of Science degree.

Ideally the five-year Everett curriculum is to be taught in a special kind of college—the “juniorate,” or the equivalent of the seminary. This is simply recognition that sister education has to be college education with something else. In large part, the undergraduate studies of these dedicated young women must be carried out in a special atmosphere, so that, as Cardinal Arcadio Larraona of the Sacred Congregation of Religious has written, “the juniors come to realize that they are sister-students and not merely student-sisters.”

Going to college is nothing new for the American nun. In fact, the accreditation of her school and her own certification as a teacher depended in many States on the sister having a college degree. Though often she went directly from the novitiate to begin teaching, the apprenticeship she served under veteran teachers in the same convent was considered a more than adequate substitute for the few courses in pedagogy she missed and had to make up in later summer schools.

Sister Formation has led to collaboration of different kinds. It has brought provinces of the same religious order closer together. It has inspired large congregations to make room in their colleges for sister students from smaller communities. It has meant mixed student bodies and joint staffing of faculties. In the Midwest and the Pacific Northwest it has given rise to a new kind of college.

How does Sister Formation work in the large congregation of nuns? The Sisters of St. Joseph of Carondelet and the Sisters of Mercy, long recognized for the excellence of their schools and hospitals, have been in the forefront of the movement. Their programs are typical.

In 1955 the six provinces of the St. Joseph's Sisters adopted the policy that all young women entering as postulants would complete the bachelor's degree before assignment to the work of the congregation. Juniorates

were set up on the campuses of the five colleges for women conducted by the order. In 1958 the first class of 34 junior sisters arrived at the College of St. Rose in Albany, N. Y., from the New York province novitiate. This June they will graduate with other St. Rose seniors.

At Fontbonne College, St. Louis, 33 St. Joseph's Sisters are following the juniorate studies, while 61 are studying at the College of St. Catharine in St. Paul and 44 are enrolled at Mount St. Mary's College in Los Angeles.

Full-time students from other religious communities are to be found in these Carondelet colleges. At Mount St. Mary's one finds Daughters of Mary and Joseph, Canonesses of St. Augustine, Sisters of Mary the Mother of God, Sisters of St. Francis, Sisters of Notre Dame of Cleveland, Sisters of St. Joseph of Orange and Sisters of St. Louis. Forty Franciscan Sisters and 23 Benedictines are enrolled at St. Catharine's. Besides the 15 Dominican Sisters of St. Catharine de Ricci in regular attendance at St. Rose's, there were 669 sisters from 18 different communities in 15 States and two Provinces of Canada represented in the 1959 summer session.

The program began in 1952 among the ten provinces of the Sisters of Mercy of the Union. Care was had from the outset that the intellectual development take place within the context of religious life.

The Mercy Sisters' training program follows the Everett plan but has a sixth year for practice teaching if the sister is destined for the classroom. If she is to be a nurse, she continues hospital studies that year, and if she is to engage in other work, she pursues some form of technical apprenticeship. About one thousand Sisters of Mercy are actually in the Sister Formation program.

In 1936, at the suggestion of the late Cardinal Stritch, then Archbishop of Milwaukee, the School Sisters of St. Francis instituted a juniorate on the campus of their Alverno College in Milwaukee. The program included the usual postulancy and noviceship plus one year of juniorate studies and three to six summer schools. Beginning this year, however, the juniorate is to cover the two full years immediately after novitiate. Three other religious communities have residences for their own sisters in the Alverno vicinity to facilitate attendance at the college. Over a thousand sisters have received degrees from Alverno since the program began.

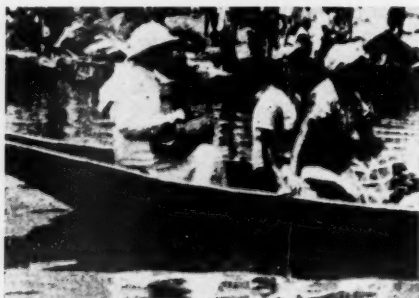
PROGRESS IN THE MIDWEST

Sister Formation has reached a high point in Chicago—as high, that is, as the stately new 150-room scholasticate of the Sisters of Charity of the Blessed Virgin Mary on Sheridan Road facing Mundelein College. In addition to the B.V.M. Sisters in the program, there are Helpers of the Holy Souls, Sisters of the Holy Child, Sisters of St. Columban, Sisters of Christian Charity, Felicians, Benedictines and Franciscans. Several of these congregations have established juniorate residences near Mundelein. Special classes in theology, philosophy and education are provided for the sister students, but all other courses are taken with the lay students.

SISTERS OF CHARITY OF ST. VINCENT DE PAUL MOUNT ST. VINCENT-ON-HUDSON, NEW YORK

The Sisters of Charity of the Archdiocese of New York were founded by Venerable Mother Elizabeth Seton at Emmitsburg, Maryland, in 1809. In 1817, at the request of Bishop Connolly of New York, Mother Seton sent Sisters to care for the needy dependent children of that diocese. In 1847 the separate New York Motherhouse was established. The great city, with its throngs of children, its poverty and sickness, its demands for Catholic education on all levels, has for one hundred and fifty-one years held out appealing hands to these Sisters, who have always responded with sacrifice and service. The Community works include a college, academies, elementary and high schools, nurses' training schools. The Community conducts the New York Foundling Hospital for abandoned and neglected babies, and child-care homes for dependent children. It operates, also, four hospitals, general or special, one of which is St. Vincent's Hospital of New York. The Sisters carry on extensive missionary activities among the natives of the Bahama Islands.

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Whatever your talent, you, too, can find a sacred life of prayer and duty among the Sisters of Divine Providence. All the Sisters form but one class of religious.

For further information address:

**Reverend Mother Provincial
SAINT ANNE CONVENT, MELBOURNE, KENTUCKY**

Since September, 1958, the Sisters of Mercy of St. Xavier College have included in their five-year program the Sisters of the Little Company of Mary. Two of these teach as regular members of the Xavier faculty. For ten years the Mercy Sisters have collaborated with the Ladies of Loretto of the Institute of the Blessed Virgin Mary. Fifteen other communities take classes at Xavier, including two Sisters of the Sacred Heart from Kerala, India.

Another form of collaboration exists between two suburban communities in Chicago, the Dominican Sisters, River Forest, and the Sisters of St. Joseph, La Grange. In order to provide a regular academic program for the St. Joseph Sisters, the Dominicans have opened a La Grange campus of Rosary College. The curriculum, faculty, admissions and facilities are kept to Rosary standards. The president of the college writes that the North Central Association has approved the granting of residence credit by Rosary College for all courses taken on the La Grange campus.

Out at Clarke College in Dubuque, conducted by the Sisters of Charity, B.V.M., another form of cooperative sister education is prospering. The Presentation Sisters do lower-division work at their own motherhouse and, following first profession, they continue upper-division work for the A.B. degree in classes at Clarke.

This program, planned jointly by the Presentation Sisters and the Clarke faculty, is in its fifth year. The Presentation Sisters who teach freshmen and sophomore courses in the novitiate work closely with the departmental chairmen of the college. For more than a decade the Visitation Sisters also have been sending postulants and junior professed sisters to the college. An even closer liaison was entered into this fall, when the Presentation Sisters arranged to include the Visitation postulants and novices in the classes at the Presentation novitiate.

AND IN THE SOUTH

How about the South? The Sister Formation movement here has been enthusiastically taken up and, again, a generous collaboration distinguishes the efforts of the various religious communities to achieve the highest level of academic and professional excellence. Houston's Sacred Heart Dominican College is a case in point. There the faculty comprises a dozen Dominican Sisters and eight Incarnate Word Sisters, as well as one sister each from the School Sisters of Notre Dame and the Sisters of the Holy Family. The student body is a spectrum of many of the pioneer education groups of the South.

Eastward, in New Orleans, St. Mary's Dominican College counts in its Sister Formation program 116 Sisters from eleven religious communities. The Dominicans themselves have set a standard: for the past five years no Dominican Sister has gone to teach in the parochial schools without a college degree. During the past year one sister student won Woodrow Wilson and National Science Foundation fellowships. Another sister won a research grant for special work in biology, and still another was awarded a \$3,000 grant by Louisiana State

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(PHILADELPHIA)

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Gwynedd-Mercy Junior College
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Darby, Pennsylvania

Mater Misericordiae Academy
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Merion, Pennsylvania

Academy of the Sisters of Mercy
Country Day School
Secondary and Elementary Departments
Gwynedd Valley, Pennsylvania

Walsingham Academy
Day and Boarding School
Elementary and Secondary Departments
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University for graduate work in mathematics. With the approval of the Southern Association of Colleges, St. Mary's has established a two-year college for the Sisters of St. Joseph.

A star with brightness ahead of it in the Texas academic firmament is the University of Dallas, now in its fourth year. Two factors make this statement more than a P.R. man's puff: the university's strategic thousand-acre campus in one of the most rapidly developing areas of the United States and the presence of a superbly trained group of Hungarian D.P.'s, Cistercian priest-professors, who are the core of the faculty.

The chancellor of the university, Most Rev. Thomas K. Gorman, Bishop of Dallas-Fort Worth, has offered a five-acre plot to any community wishing to establish a house on the campus. In 1958 the Sisters of St. Mary of Namur became the first to avail themselves of this offer.

Long before the modern Sister Formation movement, there were normal schools or teachers colleges for the preparation of teaching sisters, like Mount St. Joseph Teachers College, Buffalo, which began in 1925. Here the Sisters of St. Joseph developed an appropriate curriculum which was approved and registered by the Education Department of the State of New York.

The communities represented during regular and summer sessions have titles reading like a catalogue of the virtues or a heavenly *Who's Who*. The first program on Buffalo's new educational TV channel was presented by the sister-director of the college art department. Buffalonians now take it in stride, but a visitor might gape at what he would see behind the wheel of the college's big yellow bus in which nun-students are hauled between convent and college: a sister-bus driver.

A COLLECTIVE EFFORT

A model of community cooperation is the well-established Diocesan Teachers College of Hartford, Conn. One of the officials writes: "Though our all-sisters college, founded in 1949, has three branches in separate parts of Connecticut, it is one institution. Monthly meetings of the entire college faculty and bimonthly meetings of the dean with three assistant deans continually emphasize this unity." The three branches—Madison, Putnam and West Hartford—are in localities where the novitiates of the largest communities were already located. The three-campused college has one charter and one plan of studies, one state accreditation and "co-incorporation."

The three provinces of the Sisters of the Holy Cross train their young sisters together on the campus of St. Mary's College, Notre Dame, Ind. Once the novitiate is completed, the sisters become regularly enrolled students of the college. The Mission Helpers of the Sacred Heart, whose motherhouse is in Baltimore, take courses at nearby College of Notre Dame of Maryland and Loyola College.

The Emmitsburg Province of the Daughters of Charity of St. Vincent de Paul has invited small religious communities in the Middle Atlantic area to send sisters to their St. Joseph College, where the Sister Formation

PRO CHRISTO SACERDOTE

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The Sisters of Saint Joseph of Orange

devote their lives to teaching and nursing. Hospital work in general offers a splendid opportunity to a young woman to devote her talents either in caring directly for the sick, or to the technical work of the clinical or X-Ray laboratories, as well as the various branches of administrative and office work.

Besides teaching in the elementary and secondary schools of the Community, there is also Confraternity Work in which some Sisters give their entire day to catechetical instruction of public school children, and to home visiting.

In the heart of San Francisco's Chinatown, the Chinese Social Center offers the Sister at home an ample outlet for her missionary zeal. Too, the Sisters conduct schools and medical centers in Hawaii and the North Solomons. To be a foreign missionary, however, a Sister must volunteer.

To carry out its work of education, the Community has at present twenty-eight grammar schools, 6 high schools (4 of which are conducted solely by the Sisters of Saint Joseph) including the Juniorate, an Apostolic school maintained for girls of secondary school age who wish to foster their religious vocation. To care for the sick the Community now has ten hospitals in California and Texas.

Those girls leading a good moral life, and having a high intention, normal intelligence, and good health sufficient to accept the burdens of religious life, would possess the qualifications needed for a Sister of Saint Joseph.

The candidates are given special training to fit them for the living of the religious life, and if they have completed their high school work they begin their college studies at Saint Joseph College at the Motherhouse headquarters. Sisters who will pursue advanced studies are sent to Catholic University of America, and to Catholic colleges in California offering graduate work.

**For further information, write to the Vocational Director:
Sister Mary Laurentia, C.S.J., at 380 South Batavia Street,
Orange, California**

program is housed. This year these communities have enrolled sister students on campus: Sisters of Saints Cyril and Methodius, Sisters of Verona, Bon Secour Sisters, Sisters of the Holy Redeemer and Benedictine Sisters.

The Religious of the Sacred Heart have opened the doors of their Newton College of the Sacred Heart in suburban Boston to sister students of other communities. Thirteen Marist Sisters and three Religious of Christian Education are presently in the program, these latter coming to Newton after two years in their own training college. The Newton College administration is exploring ways of exchanging tuition grants for the teaching services of other communities.

The Dominican-conducted Caldwell College for Women in New Jersey has worked closely with the Sisters of St. Joseph in the area. Some 45 of these sisters have been in the Caldwell courses. Other women's colleges, too long a list for enumeration, have gone wholeheartedly into Sister Formation in a spirit of sisterly collaboration. One last instance of intercollege cooperation, however, ought to be instanced.

POOLING RESOURCES

In forming the "Pro Deo Association for Catholic Colleges" in 1954, ten small colleges and religious training institutions in suburban New York have strikingly shown the possibilities of collaboration in the college world.

The members are: Dominican College of Blauvelt, a junior college conducted for laywomen and Dominican Sisters; Good Shepherd House of Studies, Peekskill, directed by the Sisters of Our Lady of Charity of the Good Shepherd; Ladycliff College, Highland Falls, a four-year college for women run by the Missionary Sisters of the Third Order of St. Francis; the Maryknoll Sisters' Teachers College, Maryknoll; Mercy Junior College, Tarrytown, under the direction of the Sisters of Mercy of the Union; Mother Celine House of Studies, Port Chester, a junior college for the Sisters of the Resurrection; Mount St. Mary College, Newburgh, for the Sisters of the Order of St. Dominic; Presentation Junior College of the Sacred Heart conducted for Sisters of the Presentation; Queen of the Apostles College, Harriman, a junior college of the Pallottine Sisters; and St. Thomas Aquinas College, Sparkhill, for the Dominican Sisters of the Congregation of Our Lady of the Rosary.

The Pro Deo deans' council is made up of the chief academic officers from each of the ten member-institutions. The council meets regularly to exchange ideas and to develop plans for "fostering excellence in teaching and achievement in learning." The librarians' council was formed to plan cooperative library growth. Each library has taken one or more subject areas as a specialty. A union catalogue of the library holdings of the member institutions is maintained at a central office. Pro Deo publishes a quarterly *Union Catalogue Bulletin* of new accessions, a *Quarterly Newsletter* and an *Annual Report*.

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been doing in the movement is paralleled elsewhere. However, the Pittsburgh extension centers are distinctive enough to demand special recognition. Mount Mercy College maintains four extension centers at the motherhouses of other communities, each of which is authorized to provide the teaching and facilities for the first 60 credits of their own sisters' academic studies. Courses and syllabi in the extension schools are approved by Mount Mercy, which also passes on admissions, keeps student files, etc. Junior class standing at Mercy is granted to successful extension sister students. Extension faculty members also teach at Mount Mercy College. In this way members of seven congregations have taught in the college.

It is worth noting here that the Commission on Institutions of the Middle States Association has officially stated that the limited enrollment of colleges conducted by religious communities for their own members is "not in itself a barrier to Middle States membership." The commission's document on this subject points out, however, that the problem of maintaining caliber of faculty, variety of courses, scholarly climate, etc., do become quite formidable. Cooperation among communities is tactfully suggested by the commission as the solution to these and kindred challenges. The basis of the Mount Mercy College extension plan come in for special commendation in these words:

One other approach which deserves serious thought is for a community to associate itself with an existing college as a partner, in an agreement

under which its own thoroughly trained members will provide part of the instruction, thereby adding the community's own flavor to the program, carrying its own share of the academic responsibility for religious formation, and at the same time stimulating the order's own intellectual progress.

Religious communities in the Pittsburgh area are in a favorable position, indeed, to profit from a program whose soundness is attested to by the Middle States Association.

ALL-SISTER COLLEGES

In recent years attention has been focused on St. Louis and Seattle, where two Sister Formation colleges have been auspiciously started. Since not every religious community is able to provide a college for its own sisters—to quote once more from Cardinal Larraona—"great praise is deserved by those communities which have created colleges that are destined to serve the sisters of many communities. Especially to be singled out for praise and encouragement is the example of Marillac College in St. Louis and Providence Juniorate in Seattle."

A visit to Marillac College is a delightful experience. The all-sister institution in suburban St. Louis, which began its fifth year last June, is marked by a spiritual élan and an intellectual ferment that fully warrant the Cardinal's tribute. Though Marillac College is under the direction of the Daughters of Charity, 15 different religious orders and congregations are represented on

Mission Helpers of the Sacred Heart

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the faculty, and the student body comprises 270 nuns from eight different communities.

A great deal could be said about Marillac. One could point out, for instance, how challengingly the humanities course in world cultures is presented (lay colleges can take a lesson here), or the high level of creative writing in the semiannual *Marillac Magazine*, or the procession of distinguished lecturers who pass through the college auditorium. One could share a smile over the monthly *College Forum's* description of the ping-pong league or of the team in the volleyball circuit (the "Volley Belles"), loser of seven straight, or the paper's story of the class elections and how Sister Mary Anonymous, D. C., squeaked into the senior class presidency.

In the academic order the most eloquent thing to be stated is that last April 1 Marillac College became a fully accredited member of the North Central Association.

The other model of Sister Formation, singled out by Cardinal Larraona and recommended by Roman authorities as a pattern for Regina Mundi and other religious formation centers to be built in Europe, is the new Providence Heights College of Seattle University. Following the 1956 Everett curriculum workshop, Seattle University served with the College of St. Teresa, Winona, Minn., as one of two national demonstration centers. The demonstration program aimed to convince

religious communities of the value and workability of the Everett curriculum.

So successful was the Seattle experiment that superiors of the Sisters of Charity of Providence and the university administration agreed to establish a permanent Sister Formation college as an integral part of Seattle University. At present three other orders cooperate in the program: the Sisters of St. Joseph of Newark, the Dominican Sisters of the Congregation of the Holy Cross and the Dominican Sisters of St. Thomas Aquinas. The Everett curriculum, which is taught by a Jesuit and lay staff, embraces a five-year period: the year of training called postulate, the two-year noviceship and the two-year juniorate. The young sisters who have completed the noviceship now make the juniorate studies (i.e. junior and senior years of college) in unsegregated classes at the university.

In the fall of 1961 a separate campus, under construction at Providence Heights, 30 miles east of Seattle, is scheduled to open. Thereafter, the Providence Sisters will attend all classes here. Sisters of the other congregations will make the first stages of their training at their respective motherhouses and then come to Providence Heights.

However, even after the move, Providence Heights will not be a private college or a corporate college, but will be the College of Sister Formation of Seattle University. The college will have its own dean, its own



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campus and faculty and its specially oriented plan of studies. All or part of the first three years of this curriculum may be taught by authorized faculty of the participating groups at their own motherhouse, but under the academic jurisdiction of the dean of the College of Sister Formation and, ultimately, the academic vice president of Seattle University. There is no question here of an extension program nor of a series of junior colleges nominally linked together nor of transfer of credits. The College of Sister Formation will have several campuses which form part of Providence Heights College, which, in turn, is one of the six major academic units of Seattle University.

Few aspects of the Northwest program have excited imaginations as has faculty collaboration. Lay- and priest-professors from the Jesuit campus will teach on all campuses of the Sister Formation college. In turn, the staff of each participating community will belong to the Seattle faculty. Some members with doctorates will be regularly assigned to teach on the main university campus. It is debatable which gains more from this exchange: the sisters' community which thus acquires a window on the broad university world through having some gifted members work in a larger academic context, or the sponsoring university which, in these days of concern over faculty recruitment, is assured of a constant supply of top professorial talent—like the ten sister Ph.D.'s now readying for the opening of the Providence Heights campus. There is no doubt that the ultimate gainers—here and in all Sister Formation—will be the Church and the nation.

(Unavoidably, space limitations make it impossible to narrate all the fine things done throughout the country in Sister Formation. A line of thanks, however, must here be found for the 27 congregations which graciously supplied the information upon which this limited survey was based.)

Cassation for Good Friday

Space drains from the air between the woman and son; They seem closer together; dark overleaps the land As hope and memory pour into the shape of time And time, at its full, at crux, crashes. Silent, the woman of fifty and her sudden son Keep their eyes empty of refusal, continue to stand, Continue to watch the high man leap to his iron limit In shortening thrusts.

Feathered by the lash
Like a love-wild bird he leaps for breath.
At the end of the dance he invents death.

At the end of the love-dance, the used-up man
Bows mystery-high in the quiet, exploded air.
The dancer hangs. The lover goes. The sky bends
Up, back and away from woman and boy, who stare
As if at each other; home, she goes to the window;
A lion lounges down the street.
The boy is waiting for friends.
Every unsuitable thing takes place.
The day never ends.

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RECALLING HER YEARS in the classroom, Sister Maryanna, O.P., author of *With Love and Laughter* (Hanover House, 1960) remembers "the eyes—blue, gray, brown, black—of children asking, 'Why S'ter?' or 'Sistah, how come?'" Indeed, the eyes of the world itself are on the sisters as they shop in the five-and-dime store, march their classes into church or attend a ball game, five hundred strong, as guests of the management.

The "Sisters" are a prominent feature on the American scene. Whether it's a sentimentalized TV show like "Sister Slugger," in which a nun coaches the basketball team to Little League championship, or thought-provoking studies like the films *Conspiracy of Hearts* and *The Nun's Story*, the eyes of America are on the sisters. And they are always good copy at the news desk: four nuns in Pittsburgh decked out in modern garb; the "Flying Nun" speaking at a Culture Series in Fort Worth; a photograph of two sisters directing research in a lab at Columbia University. But, to many Catholics, the teaching sisters are simply those bundles of patience that are on hand in an unending supply to take over the education of children once these youngsters reach what is hopefully termed "the use of reason."

Just how true are these images of the teaching sister? Does the romantic and the sentimental obscure the true reality? And are they available in unending supply to assume the education of our Catholic children?

A TRUE PICTURE

As a matter of fact, there is a shortage of teaching sisters. True, the number of teaching sisters has been increasing each year. Thus, in the ten-year period 1949-1959, while the total of U. S. sisters increased from 141,606 to 164,606, teaching sisters increased from 80,484 to 96,516. Unfortunately, this increase has not kept pace with the exploding Catholic population.

In fact, in comparison with the growing Catholic population, the picture is not at all bright. For in some races simply to keep up the pace is to fall behind. During the period 1949-59 the total pool of Catholic children of the ages for elementary and high school education zoomed from 8 million to 10 million. In 1949, 4.5 million of them were under Catholic instruction, either in Catholic schools or through released time and the like. Ten years later, in 1959, that already impressive

number had almost doubled, to 8.5 million. But, back in 1949 there were 80,484 teaching sisters for the 4.5 million students; in 1959 there were only 96,000 teaching sisters for the 8.5 million students. From these figures there is every reason to conclude that the Catholic Church in America faces a serious shortage of teaching sisters that will be with us for years to come.

In the over-all vocation picture there is only one bright spot, the increase in vocations to the brothers. Their growth comes close to matching the growth of the Catholic population. In the ten years from 1949 to 1959 the brothers increased from a total of 7,302 to a total of 9,709. But, unfortunately, the total of 4,506 brothers listed as engaged today in teaching is very small compared to the nearly 100,000 teaching sisters. The same is true of the increase of priestly vocations, since their total is relatively small.

CRISIS IN CATHOLIC EDUCATION

In any case, this is no problem to be solved by a slide rule. In *Religious Orders of Men* (Hawthorn, 1960), Jean Canu concludes that today the number of priests and religious in proportion to the total population of the world is the lowest it has been in 15 centuries. He notes, for example, that in 15th-century France one-tenth of the population were either priests or religious. But in the 20th century only one in 1,666 is a priest or religious. Canu remarks: "Certainly, never since the third or fourth century has the Master had so few laborers to accomplish so great a task." He aptly observes, however, that today vocations make up in quality what they lack in quantity.

Up to now, Catholic education, though hamstrung by the double taxation system, has been possible thanks largely to the "living endowment" of the teaching sister. Today that endowment is threatened. For, according to an extensive study by Sister Rose Matthew, I.H.M., published in *Planning for the Formation of Sisters* (Fordham Univ. Press, 1958), there should be 137,000 lay teachers and 121,000 sisters in the Catholic schools by 1971, if the present rate of increase of teachers and students continues. Where will these lay teachers come from? Where will we get the teaching sisters?

At this point we could perhaps turn to the younger generation and accuse it of lacking in generosity, of selling out to the materialism of the day. But, apart from the fact that such a charge would solve nothing, it would also be far off the mark. A survey of 15,000 girls throughout the country showed that youngsters today do understand meaningful sacrifice.

FR. STOKES, who has just completed his doctoral studies in philosophy at St. Louis University, is an assistant editor of this Review.

Listen to their comments: "One must sacrifice oneself no matter what vocation one follows." "Religious life is not hard, because if you love God enough you will be willing to make sacrifices." "If a person really wanted to please God, she would not mind the work and sacrifice connected with religious life." "A young woman entering religious life must truly love God, for it isn't an easy job." It seems, therefore, that sacrifice is not out-of-date.

Besides, many girls do think seriously about making the sacrifice of entering the convent. In a recent study of over 600 high school girls, some 94 per cent said that at one time or another they had thought about becoming nuns. Still more surprising is the fact that 65 per cent of the seniors admitted just a month before graduation that even then they thought now and again of a religious vocation.

A BLURRED IMAGE

Whatever be the reason why many of these vocations fail to blossom, these girls clearly did not have an adequate understanding of the religious life. For only about one-half of the girls who were polled could select the proper meaning of the phrase "consecration of a person to God in religion." About 20 per cent of that group limited its meaning to something negative—"giving up sensual pleasure and living in the virtue of purity." To another 20 per cent that phrase meant "living a life of obedience and poverty at all times." Forty per cent, then, fell far short of grasping the deeper notion: "continued movement of one's will to God through the counsels." Nine per cent of these Catholic high school girls believed that the evangelical counsels were "the commands of God"; 10 per cent thought that they were "the commandments of the Church"; 24 per cent, "orders of religious superiors"; 34 per cent, perhaps more alert than the rest, said that they did not know the answer. It is no surprise, then, that 37 per cent of that group judged that they had a very poor knowledge of religious communities.

In the wider survey of 15,000 previously mentioned, this same lack of knowledge of religious life is apparent. Some of the girls' remarks illustrate this:

Unless during her school years a girl meets a sister who can let her in on a little more of what her convent life is like, a girl really doesn't know much about it, and no one wants to take such a big step blindfolded.

Again: "There should be more time given to getting to know the Sisters. Sisters are too mysterious themselves." Or still again:

The religious life should be presented as something appealing, as an interesting life in which wonderful things can be accomplished both for God and others, and in which there is some scope for individual development.

Finally:

This is my last year in high school, and I have found out for the first time that my teachers really have a happy life together. Most girls think it is all

work and no play, and it certainly appeared that way up until now.

These are just some indications that the true "image" of the teaching sister is not getting through to the young women of today. Perhaps TV and Hollywood à la *Bells of St. Mary's* have blurred the true notion of her vocation. In reality, the teaching sister is a religious consecrated to God, and charged with the work of carrying out an important mission in the Church.

The reality, of course, can be seen only with the eyes of faith. To see what a teaching sister really is requires the concrete vision of faith, of the "substance of things to be hoped for." This evidence of things unseen shows her living the mysteries of Christianity in a unique way. For, as Fr. Elis Gambari, S.M.M., a member of the Sacred Congregation of Religious, recently observed, the religious-apostolic vocation enjoys an official character in the Church. It does so by reason of the public vows of religion and the special apostolate which is opened to those who pronounce them. Since they have received this special apostolic mission, sisters in the classroom exercise a spiritual work of mercy (if pupils



won't be offended—it is commonly referred to as "instructing the ignorant"), not only in their own name and that of their congregation, but in the name of the Church. On this point, Pope Pius XII declared: "The Church's apostolate

is scarcely conceivable without the cooperation of religious women in works of charity, in the school, in assistance to the priestly ministry, in the mission."

In biblical language the life of the nun is a "sign" or a symbol calculated to lead the world to God. Fr. Yves M.-J. Congar, O.P., develops the theology of the religious woman as a "sign": "The religious life has its part in the great kerygmatic function of the Church, that is, in its lifelong exercise of the mission of announcing the Good News of the Kingdom." As a "sign," then, the life of the teaching sister calls the world to the obedience of faith.

Much is being done right now to "put across," to those who may fail to comprehend it, the reality of the religious life of teaching sisters. In Pittsburgh Bishop John J. Wright, at a retreat he conducted personally for 500 young people, said that everyone should have a sense of vocation. Since every soul comes into the world at the creative call of God, each has in God's plan a peculiar and special work to do. Bishop Wright concluded:

Once people get the idea that they have an individual vocation in life, then we'll have more priests, more sisters and men and women with a sense that they are working for eternal life, not just drifting about making a living.



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Throughout the country bishops have asked for prayers and introduced programs to encourage vocations. In Erie, Pa., Archbishop John Mark Gannon declared that all Catholics should pray for vocations, "not simply as an avocation, but as one of the central responsibilities of all our prayers." Bishop Clarence G. Isenmann of Columbus, Ohio, asked the people of his diocese to pray to St. Joseph for vocations and added that "the groundwork of most vocations continues to be laid in the grade school and the home."

In Brooklyn, a "Vocation Fair" was held in March with the hope that at least 2,000 youngsters would attend. When 15,000 people showed up, traffic was snarled for three hours. Cardinal Cushing, Archbishop of Boston, issued a statement on vocations in which he warned "unthinking and unenlightened" parents against hindering the vocations of their children. He proposed as a model for parents the statement of a missionary priest's father: "I have no right to interfere with God's plan, nor any wish to do so."

In the face of the vocation crisis, Msgr. Thomas A. Donnellan, chancellor of the Archdiocese of New York, has adopted an extensive program with great stress laid on adult education. Part of this program is a set of 16-page, full-color, illustrated booklets aimed at Catholic parents, published by the Paulist Press. Among the titles are: "Parent, the Church's Future Is in Your Hands," and "Questions Parents Ask About Vocations." In the excellently done "Where Do Sisters Come From," the dignity of the sister's vocation is graphically put before parents, and its author writes succinctly: "Only God's love explains a sister, and only His love, fostered in good Catholic homes, explains where they come from."

This approach is vital. For, as a matter of fact, parents' opposition sometimes does stifle their children's interest in a vocation. When a daughter first brings up the subject, some Catholic parents say: "If only they didn't have such strict rules," or "You're not old enough to make up your mind," or "I didn't bring up my daughter to have her enter the convent." In one study of high school girls, only about half the group felt that their closest friend's mother would be happy if her daughter entered the convent. About three-fourths of the girls thought that their own mothers would be agreeable to a religious vocation for them, but only about sixty per cent thought that their fathers would be agreeable. Yet sacrifice for the continued growth of Catholic education can't be limited to donating our dollars; Catholic parents must be willing to sacrifice their own children in the spirit of Abraham.

The serious shortage of teaching sisters makes us think about ways to bring the sisters into contact with more students of high school age. At the present time about seventy per cent of Catholic youngsters of high school age are not in Catholic schools. Yet the high school years are often the crucial ones for vocations. Along with many others, Mother Mary Magdalen, C.H.M., suggests that "instead of concentrating on grammar schools, we should be putting more of our sisters in high schools, where they can have more in-

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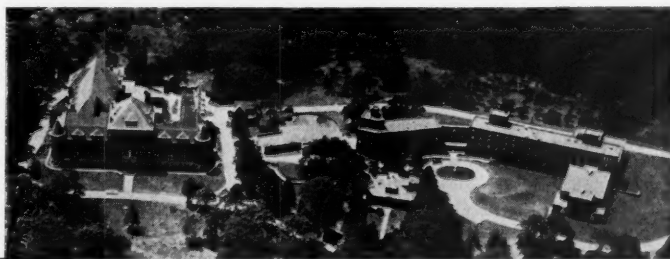
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fluence on young girls—on girls generous enough to share their dreams, their ideals and their joys.” Sister Mary Emil, I.H.M., is convinced that the high schools are the key to the vocation problem. Although vocations come mainly from the high schools, only 24 per cent of the sisters in this country are engaged in the teaching apostolate of the high schools, so that a relatively small number are in contact with the richest source of vocations. She concludes that if we ever hope to staff our expanding grade schools, “we need to increase the high school pool, and we may wonder whether the pouring of 75 per cent of our teaching sisters into small elementary schools may not in the end defeat the best interest of those schools themselves.”

A GUIDING LIGHT

Since the nun is not just another teacher, it will not do to rush her unprepared into an overcrowded classroom or to give her overwhelming assignments. If, in and through her life, the teaching sister is a “sign” to lead the world to God, she must have time to prepare herself intellectually and spiritually for that mission. She must have leisure each day for the reading and prayer that her mission demands.

For the same reason, the nun in the classroom—whether she is teaching the first grade or directing a university seminar—must be dedicated to excellence; anything short of this is not worthy of her. Indeed, the teaching sister must strive for excellence lest she become, not a sign, but a scandal. For as a teacher, truth, not her nun's garb, is her claim to authority.

Because teaching sisters are what they are, programs for recruiting them cannot be handed over to advertising men, as a campaign for enlistments in the WAC might be. The ad “Join the Convent, and See the World” has yet to appear, but vocation literature often reads like an ad for a fashionable girls' boarding school. Perhaps vocations would grow more rapidly if the generosity of youth were appealed to. For, seen with the eyes of faith, the life of the teaching sister is glamorous.

There are many unanswered questions concerning the shortage of teaching sisters. Few studies have been made, for example, of the problems connected with her mission. How accurately do we know what “image” the teaching sister has of her own rule today, or how her students look on her? Do we know what impact her teaching has on the Christian community? Or what are the principal deterrents to vocations today? In all these areas, studies, psychological and sociological, are badly needed.

But most of all, the teaching sisters need a Thomas Merton to capture the imagination of young women with the happy, heroic life of the teaching sister. There are books aplenty, like *A Guide to Catholic Sisterhoods in the United States*, by Thomas P. McCarthy, C.S.V., listing all the requirements and possibilities for a teaching sister, but what we really need is a Sister Clare to help us see the joy of her life with the taste of chalk dust. For even though 100,000 valiant women are carrying out this important mission in the Church today, there is room for 100,000 more.

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State of the Question

WHAT LIES AHEAD FOR THE U. S. CATHOLIC COLLEGES?

Under the heading "211—and Going Higher" (2/20), we editorialized on some of the questions raised by postwar expansion of Catholic higher education in the U. S. A. As the following columns of correspondence suggest, more than one reader felt challenged by our query: "Has anyone something to add to this discussion?"

TO THE EDITOR: I was happy to see AMERICA speak out, reasonably and charitably as always, on the proliferation of small Catholic colleges. Those of us with children approaching high school age regret the woeful lack of Catholic secondary education at moderate cost for youngsters in their impressionable teens.

Indeed, the example in Canada of small colleges of various denominations uniting to form universities, or join existing ones, is worthy of careful study here. Those Americans who, like my husband and I, attended St. Michael's College of the University of Toronto, are keenly aware of the advantages to be found in a small church-related college which is part of a great secular university. I look forward to an airing of the possibilities. Isn't AMERICA just the place?

(MRS.) PETER K. BEACH
Valley Cottage, N. Y.

TO THE EDITOR: In a rapidly expanding market retail outlets can be expected to multiply in the absence of monopolistic control. How does the 18-per-cent increase in the number of Catholic four-year colleges since 1945 compare with the increase in the number of all four-year colleges in the country since 1945? Are we keeping pace? Will we run out of teachers before we run out of students in view of population trends? There are plenty of bricks, mortar and steel in our affluent society. Will we run out of funds before we run out of students, since tuition covers only a portion of the cost of education?

Why not more junior commuter colleges formally affiliated with and supervised by a "parent" university in a given geographical region? After the second year of general education those qualified and interested could continue at the parent school farther from home. A

"residential" education costs the parent twice as much as a "live at home" education.

JAMES J. BURNS
Brockton, Mass.

TO THE EDITOR: We do not need more Catholic colleges, we need improvement in those presently existing—and too frequently "existing" is just the right word. For a number of years I have served on our admissions committee for selection of medical students. I have gone over the published results of the Medical College Admissions Test and compared 23 Catholic colleges with 23 non-Catholic colleges. (Those compared represent colleges from which we have received applications.) Rounding off the four separate grades, the values are: Catholic colleges: 46; non-Catholic colleges: 54; national average: 50. If you wish the names and precise scores, I can send them to you. I do not believe any further remarks are needed.

WALTER C. HESS
Chairman, Admissions Committee
School of Medicine
Georgetown University
Washington, D. C.

TO THE EDITOR: Bellarmine College, Louisville, Ky., which I happen to serve as president, is one of the 33 U. S. Catholic colleges established since the close of World War II. These institutions were given stern editorial scrutiny in your issue of Feb. 20. A series of questions concerning them pretty much came out as a paraphrase of the famous wartime question about trips: Are these colleges really necessary? The editorial concluded by asking: "Has anyone something to add to this discussion?" I believe that a number of things should be added.

The addition most profitably might take the form of a case history of my

own college. No two colleges, of course, are altogether alike, but I judge that many of the characteristics and experiences of Bellarmine are paralleled to a significant degree by those of the other Catholic colleges begun since 1945.

Bellarmine was established in 1950 by the Archdiocese of Louisville as a liberal arts college for men. At the time of its establishment the Archdiocese entered into an agreement with the local province of the Franciscan Conventual Fathers to furnish approximately half of the priest faculty members. (During the past ten years we have managed to baffle observers at both near and long range by this rather exotic combination of Franciscan and diocesan priests at a college named for a Jesuit patron. Some correspondents doggedly persist in adding an honorary "S.J." to my name.)

The Story of Bellarmine College

The college was founded to meet what the diocesan authorities considered a clear-cut need. In 1950 there was no Catholic college for men within a 100-mile radius of Louisville. The two local Catholic women's colleges were in no position from the viewpoint of either policy or facilities to consider accepting male students. Consequently, among the graduates of our local Catholic boys' high schools the opportunity for a Catholic college education was limited to the few who were able to meet the expenses of a boarding program at a Catholic college in another city.

Bellarmine's growth seems to justify the decision about the need for its establishment. It opened in the fall of 1950 with a freshman class of 115 and an evening division registration of 95. As it began its tenth year this past fall, the total enrollment in its various programs of instruction was 1,578. This included 637 students in the day division, 396 in the evening division, and 545 persons enrolled in a series of short-term, noncredit courses. We anticipate that these figures will be doubled in the next decade.

Fields of concentration available to the students include business administration, accounting, chemistry, biology, history, sociology, psychology, English, philosophy, physics and education.

The material assets of Bellarmine College at the time of its establishment

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consisted of a splendid 100-acre site and \$200,000 in cash derived from a previous diocesan educational campaign. By any contemporary standard these indubitably are thin resources with which to launch a college. Perhaps we were less impressed with the inadequacy than we should have been. Our diocese has something of a record for improbable educational undertakings. Our original St. Thomas Seminary actually was begun by Bishop Flaget and a group of seminarians while in the process of floating down the Ohio River on a raft. St. Mary's College at St. Mary's, Ky., was established in 1821 in an abandoned distillery.

An Impressive Record

The present Bellarmine plant consists of a science building (the first structure on the campus), a combination administration-library building, a student residence hall and auxiliary faculty residence facilities. Work is well advanced on an auditorium-gymnasium which will be ready for use next fall. Construction will be begun on two campus faculty residences for priests within the next few months. Next October, when the college observes its tenth anniversary, it will have a plant valued at approximately \$3.5 million, providing facilities not only adequate for the present student body but for a substantial increase during the next several years.

Funds for capital expansion, with the exception of a \$725,000 loan from the U. S. Housing and Home Finance Agency, have been supplied by archdiocesan educational campaigns conducted in 1953 and 1957.

Bellarmino was accredited by the Southern Association of Colleges and Secondary Schools in 1956. This was the earliest date at which such recognition was possible in view of the association's requirement that a new college graduate at least three classes as a prerequisite for accreditation. Bellarmine's first graduation was in 1954.

These are some routine facts which may have background value in examining the key question asked about "most of the new colleges" by AMERICA's editorial: "Will they too condemn themselves to decades of academic mediocrity because of undertrained and underpaid faculty, inadequate laboratory and research facilities, poverty of library

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holdings and dearth of scholarship funds?"

I trust it will not seem indelicate to reply that I see no reason why most of the new colleges in question should consider themselves "condemned" to even a single decade of academic mediocrity. What is wanted, of course, is not an exchange of attitudes, but an examination of the bill of particulars offered.

1. In its tenth year of operation Bellarmine's faculty consists of 86 persons. Sixty are engaged in full-time work at the college. Most part-time instructors are specialists from the local community who teach business administration and accounting courses in the evening division. The faculty includes 23 priests and 63 lay persons. The ratio of full-time faculty members to full-time students is about one to fourteen. Half of the full-time faculty members hold the doctor's degree or have completed course requirements for this degree.

The faculty scale in effect at the college is as follows: \$3,800-\$5,200 for instructors; \$4,500-\$6,000 for assistant professors; \$5,200-\$7,000 for associate

professors; and \$6,500-\$8,500 for professors. According to the March, 1958 study of the U. S. Office of Education, the national mean in these four ranks at nontax-supported liberal arts colleges is \$4,110, \$4,760, \$5,440 and \$6,540.

Bellarmine supplements its basic scale with a "family allowance plan," according to which \$200 is added to the faculty member's salary for each dependent child after the first. Other benefits include free college tuition for all faculty children, a retirement plan operated through the Teachers Insurance and Annuity Association of America and, of course, social security coverage.

During the past several years the college has given substantial financial assistance and leaves of absence to six lay faculty members to work towards completion of requirements for the doctor's degree.

The point at issue here is not, of course, whether in general the prevailing level of faculty compensation in our colleges is satisfactory. It obviously is not. The question raised by the AMERICA editorial clearly seems to be whether the new colleges are able to

pay their teachers on a scale comparable to that being paid at long-established institutions.

2. The first structure erected on the Bellarmine campus was a \$450,000 science building. The college offers concentration in physics, chemistry and biology. The biology and chemistry departments are currently carrying on research through grants from the Atomic Energy Commission, the U. S. Public Health Service and the Research Corporation of America. The chemistry department has applied for approval by the American Chemistry Society and was visited last month by representatives of the society and the regional accrediting association. Up to this time every Bellarmine student who has applied to a medical school with the recommendation of the college has been accepted and stands in the upper two-thirds of his medical school class.

3. Representatives of the regional accrediting association were particularly high in their praise of the planning and facilities of the college library. The present collection of 28,000 volumes is definitely too small, of course, and will need steady supplementing in the years

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immediately ahead. However, the collection is entirely clean and current and was described within recent days by a recognized library authority in the course of an evaluation visit as being "superbly chosen and organized." The library subscribes to 275 periodicals and operates a thoroughly equipped audio-visual department. The staff consists of five full-time professional librarians (all hold the master's degree in library science), and the service rendered would compare most favorably, I think, with that to be found in any similar undergraduate institution.

As reported for the 1958-1959 academic year in the January, 1960 issue of *College and Research Libraries*, Bellarmine's total library operating budget was \$51,103; the expenditure per student was \$60.26, and the ratio of library expenditures to total budget was 8.4 per cent. The medians for the corresponding items in the 169 institutions in Bellarmine's enrollment category covered in the study were \$27,654; \$39.60 and 4.65 per cent.

4. This year 64 Bellarmine students are benefiting from scholarship aid with a total value of \$21,300. Another 46 students, with assistance of National Defense Education Act funds, are receiving loans from the college amounting to \$28,120.

There are strongly distasteful elements in such a recounting of the alleged virtues of one's own institution, but I think it important, even at the cost of some personal discomfort, to challenge the impression that a new Catholic college is automatically to be classified as substandard in its essential academic services and facilities.

Let's Not Abandon the Colleges

In the early part of its editorial, *AMERICA* asked whether money devoted to the establishment of new Catholic colleges might more wisely be expended for other educational purposes. This is a good question, and one not readily answered apart from a specific set of circumstances. However, it may be in place to warn against dubious assumptions on this topic.

For example, all funds available for the construction and operation of a Catholic college cannot be assumed to be similarly available for every other Catholic educational or philanthropic cause that might be suggested. At long

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last Catholic colleges are beginning to develop serious programs of corporation and foundation relations. Money from such sources, of course, could not be obtained for a Catholic high school program or, probably in most cases, for junior colleges.

Even within the Catholic community itself, custom gives special favor to certain types of college appeals. For example, we set up last year an organization known as the Bellarmine Foundation. Its goal was to obtain 400 members who would make an annual membership contribution of \$100 and so establish for the college an income roughly comparable to that derived from an endowment of \$1 million. The effort was fully successful, and during the present year the Foundation goal has been raised to \$60,000.

Usually such an appeal could not be readily organized for other forms of Catholic educational activity. Even more important, it does not tend to decrease the interest and support of generous donors for other Catholic enterprises. In fact, I suggest from experience that the opposite effect often can be hoped for.

From the long-range point of view the financial future of Catholic educational and charitable work has one of its best guarantees in the fact that an increasingly high percentage of Catholic young people are going to college every year. Certainly our new Catholic colleges are a not unimportant factor in promoting this increase. If the oft-repeated statement is true that the average college graduate earns \$100,000 more in his lifetime than the average high school graduate, there are some interesting possibilities here for further discussion.

Turning to another phase of the topic, may I comment that administrators of new small Catholic colleges sometimes are puzzled by the attitudes of large, long-established sister Catholic institutions in near-by, or even rather distant, cities. They are uncertain, for example, about the reasons for the continuing, or even stepped-up, hard-sell type of recruitment carried on in the new college's back yard, not only for outstanding athletes and National Merit Scholarship semi-finalists (which we resignedly take for granted), but for the quite average type of college prospect. The confusion is deepened by the pe-

riodic excited announcements from the institutions conducting such recruiting programs, about the pressing need to launch new fund-raising and building programs to cope with the "tidal wave" of applicants threatening to engulf them.

In summary, I do not in the least imply that our new Catholic colleges are not burdened by many grave problems. But I see no special factors which for decades unavoidably will condemn these institutions to a limbo of academic mediocrity. In fact, it has occurred to me more than once that the problems

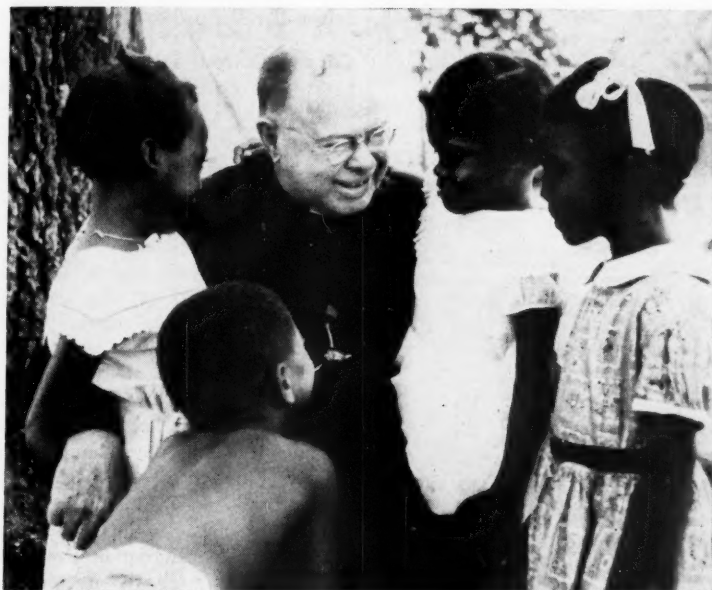
of the small new colleges sometimes may be less acute than those confronted by some of our larger, longer-established neighbors.

We are spared, for example, the appalling threat to the quality of instruction offered in these institutions by the fact that such a great part of the teaching at the lower division level is done by graduate assistants. I recently was told by a junior attending a large university that he had gone through two full years of college without being in the class of a ranked faculty member.

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teresting question, and I hope it will be examined from many angles. Surely everyone will agree upon the central proposition that today there is no need or justification for the mediocre Catholic college, whether it was established last year or 100 years ago. Successful survival will depend, not upon the date of establishment, but upon the clarity with which an institution can define its purposes and the honesty and efficiency with which it can carry them out; upon vigorous and imaginative ways of interpreting these purposes to win for them the shared enthusiasm and public support which are so critically needed.

May I be forgiven for concluding on behalf of our new Catholic colleges that the fault, dear Editor, is not in our "starts," but in ourselves, if we are underlings.

(MSGR.) ALFRED F. HERRIGAN
President

Bellarmino College
Louisville, Ky.

TO THE EDITOR: Daily, thousands express their opinions in this controversy. They do this not by writing letters to the editor, but simply by attending these schools. This is my only claim to authority on the matter.

Our teachers may be underpaid, but they are most certainly not untrained. The teachers I have had are not only adequately trained but also dedicated to their work. Furthermore, we students are not just so many numbers, but individuals, with special attention given to each. We know what it is to prepare daily assignments, because we are a small college and time can be found for every student to ask questions and discuss problems. We may have limited library and science facilities, but I think that the time and attention given to us in class far outweighs the greater facilities and expansive libraries of larger institutions.

SUSAN KIDDER

College of St. Mary of the Springs
Columbus, Ohio

TO THE EDITOR: The \$8 million mentioned in your editorial is a great deal of money, and the sacrifice and zeal of the religious in raising it is indeed to be commended. But is the money and talent being used to its best advantage? I would certainly like to see sev-

eral million dollars spent in developing Catholic social centers and in training young men and women to help organize community life in the American parish.

FRANK O'NEILL

Vancouver, B. C.

TO THE EDITOR: In harmony with what you say, I submit that pastoral zeal is no substitute for educational statesmanship. When it is so used, it invariably leads to results which are mediocre from an academic point of view—and that is the point of view that counts most in matters of education. I am not denying that many first-rate schools owe their existence to the foresight and courage of enlightened bishops and religious superiors. Even so, the decision to found a new college should be considered from other points of view than pastoral need or the care of souls.

Is there anything in the nature of a college as an academic institution that demands it be founded by priests or religious? I realize, of course, that I am hardly the first to raise this question. But I hope somebody comes up with a practical answer to it as time goes on. Is it possible to get more information on this subject or at least to explore the relations that would exist between a "lay" college and the ordinary authority or sponsorship of the bishop in whose diocese it would be located?

ROBERT J. KREYCHE

Rensselaer, Ind.

TO THE EDITOR: Your kind invitation brought to mind several points which seem pertinent.

1. I think that the time when the private, church-supported school can compete in fields outside the humanities with the tax-supported institution is fast coming to an end. High income taxes have diminished the flow of large benefactions. In the natural sciences the sums needed for experimental equipment grow daily. Rightly or wrongly, the lay teacher regards the Catholic institution as a dead end for one of ambition. And the number of individuals who couple a vocation to the religious life with the necessary intellectual attributes for teaching in a university is small.

2. It seems to me fraudulent to offer the Catholic boy or girl a second-class education. Institutions supported by the Church should be the best available—

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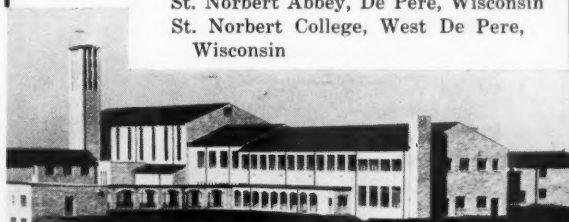
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whether they be hospitals, schools or homes for the aged. This, it seems to me, goes with its divine mission. I cannot see how the multiplication of small colleges can do anything but dilute the quality of education.

The answer to these problems is twofold: 1) The number of Catholic universities should be reduced to six or eight. A concentration of available manpower and funds would make these institutions the peer of any in the land. In this way, furthermore, the much-discussed quality of Catholic intellectual leadership would be increased. 2) The majority of small colleges should be reduced to junior colleges. In this field they could compete.

JOSEPH L. KIRCH, M.D.

Ojai, Calif.

TO THE EDITOR: Your question about the proliferation of Catholic colleges suggests one about the multiplying of lay groups working to promote their conceptions of the better life for the individual as well as for society. Competition for the time, talents and funds of Catholic laymen may not be intended—rarely is the divide-and-conquer tactic aimed at oneself. But these groups struggle toward their objectives without particular attention to parallel efforts elsewhere. As your editorial noted with respect to colleges, our resources are too limited and the needs of the time are too great for lay groups to engage in wasteful duplication of reform programs.

JAMES J. CLOONEY

Staten Island, N. Y.

TO THE EDITOR: It seems only yesterday that I graduated from a small college of 700 students. Today, it has 5,000 full-time students. In the old days there was greater emphasis upon the spiritual reasons for seeking an education under Catholic auspices. That emphasis certainly paid off in the vast army of religious vocations that resulted, as well as the unsung army of solid citizens of both Church and State.

I cannot say that I am completely in sympathy with the recent change of attitude in some institutions, whereby the first aim seems to be to rival outstanding non-Catholic schools. The value of the sort of education I want my children to have can be measured only in terms of eternity, not by the

America • APRIL 23, 1960

latest gadget in a science laboratory. Of course, there will always have to be suitable scholastic standards, but let's keep them off the pedestal reserved for the real values.

CHARLES W. SHEEHAN

Hyde Park, Mass.

TO THE EDITOR: I disagree with some statements in your editorial on alleged disadvantages in the increasing number of Catholic colleges.

As president of a liberal arts college for women which was founded in 1907, I welcome the efforts of other religious orders to establish new colleges to meet the increasing demand for higher education. That new colleges encounter financial and academic difficulties is of course indisputable. Those are the problems of any pioneering venture—and they are problems that plague even established colleges.

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Although I do not endorse mergers of colleges, I am in favor of sharing certain facilities. For example, the Hill Family Cooperative Language Center is at the College of St. Teresa, but is used jointly and successfully by St. Mary's College here. The center is also cooperating with public and parochial elementary and high schools in this area for improvement of language teaching in those schools.

SISTER M. CAMILLE
President
College of St. Teresa

Winona, Minn.

TO THE EDITOR: It seems to me you overlook one very obvious reason for the needless proliferation of Catholic colleges. Religious congregations, both male and female, seem to have a burning desire to spread their brand of education, to take every precaution that



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graduates be imbued with *their* spirit. Would it not be possible for two or three religious groups to combine their resources to form one educational institution? Perhaps we need an NCCRO (National Council of Catholic Religious Orders) to make sure that one group does not needlessly duplicate work already being done by another.

EDWARD M. O'KEEFE
Niagara Falls, N. Y.

TO THE EDITOR: It would seem that *quality* and *attitude* are relevant areas of discussion, and I shall try to contain my remarks within these areas.

As to quality: David Riesman observes in *Constraint and Variety in American Education* (Doubleday Anchor Books, 1958):

. . . it seems fair to say that the major Catholic universities move in much the same intellectual world as their secular counterparts, while the small Catholic colleges, like their small Protestant counterparts (and many of the teachers colleges), move in the great majority of cases in a very different, more traditional world.

So, a Harvard sociologist can view with less alarm than many Catholic critics the status of schools such as Notre Dame, Georgetown, et al.

But the problem here concerns, let us say, St. Anonymous' College in Junction X, U. S. A., and Catholic University in Center City, U. S. A. At St. Anon's, theology is taught part-time by two assistant pastors of the local church. Their students remain fully convinced that all relevant theological controversy ceased with the formulation of the last item in the deposit of faith. The Philosophy Department explains lucidly (one supposes) the Modern Library *Introduction to Thomas Aquinas* and carefully tells its charges why Kant, Schopenhauer, Hegel and James are "wrong." (For some reason, these philosophers, major thinkers of their times, seem to have nothing positive to say to students of many Catholic colleges.) Occasionally a student asks what existentialism means, and receives a firm lecture on Sartre's "dirty" plays and the shocking goings-on in beatnik coffee joints.

And the English Department—now here is a gem! A semester-long, upper-division course is offered in the writings of Newman, and Hopkins, one would

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think, is the only modern poet in print besides Francis Thompson and Sister Mary Madeleva. A student writes her final paper on Joyce and is disciplined for dealing with "pornography" without permission.

At Center City's Catholic University, things look up a bit. Most of the staff have the doctorate, and those who don't are working on it during the summers at nearby State universities. Now and then, of course, one notes that Father Jones (M.A., St. Nobody's U., 1940) is chairman of a department and happily bossing six Ph.D.'s—all laymen. One must be realistic, however. This is, after all, a Jesuit (or Dominican, or Benedictine, or Basilian) university.

Attitudes of various kinds are also present at St. Anon's College and Center City's Catholic University. If, for example, psychology is taught at all at St. Anon's, it is actually a course in scholastic philosophy of human nature—important, to be sure, but grievously mislabeled when experimental and behavioral psychology are totally ignored

and Freud and Jung, if mentioned at all, are dismissed as befuddled old sinners. At Center City's Psychology Department, there is a full degree program. The course in statistical and empirical psychology is forever marked "Not Offered" in the catalogue because the lay Ph.D. who knew something about matrix algebra and empirical applications of clinical data was seduced five years ago by the State university's offer of a living wage. If, for example, there is a drama society at St. Anon's, it conscientiously performs the classics. (*'Tis Pity She's A Whore* is straightfacedly billed on posters and programs as *'Tis Pity*.) At the Catholic U. in Center City, there is a Department of Drama that sponsors the important works of American and British playwrights—with the damn's changed to aw, shucks!, and seduction scenes excised and replaced with stolen kisses.

The American Civil Liberties Union's local chapter asks Catholic University of Center City's administration for auditorium space for a debate with the

local White Citizens' Council. Permission is refused, as the topic is "just too controversial."

Any identifications that are made are by no means coincidental. All of the above consists of quotations and reminiscences from the recent experiences of myself and many colleagues. It is not an imaginary product.

A concrete suggestion, now: in New Orleans, La., there exist Loyola University of the South, Xavier University and St. Mary's Dominican College. Mobile, Ala., houses Spring Hill College, and St. Edward's and St. Mary's universities are in Austin and San Antonio. Taking the theorist's liberty of disregarding for the moment the enormous practical difficulties of moving and building, what glories might not occur if these six institutions amalgamated into the Catholic University of the South at New Orleans or Houston or Birmingham! The prospects of an adequate physical plant, a spacious campus, comfortable dormitories, a well-stocked library, an adequate faculty—and the potential exist-

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ence of a Notre Dame or Marquette of the South. . . such prospects, were all this done, would look rather rosy to this writer.

WILLIAM WELLS

Loyola University
New Orleans, La.

TO THE EDITOR: There seem to be real paradoxes in Catholic education. While Catholics are accused by some of being "undemocratic," we are committed to a "democratic" program of education for all. At the same time, the Church, which is renowned for its hierarchical system, has developed an uncoordinated network of colleges and universities lacking a national goal in terms of long- and short-range educational requirements.

I believe that the time has come for some sort of central direction in higher education. Bishops and major superiors of religious orders might constitute the nucleus of a group concerned with the improvement of standards where possible, the merging of institutions where this would be advantageous, and the eliminating of others where they have outlived their usefulness.

Finally, the implications of maintaining "separate but equal" schools to teach "Catholic" law, "Catholic" anatomy, "Catholic" economics, or even "Catholic" literature and art, might be examined. Present politics should be discussed in the light of needs, the availability of funds and manpower requirements. Far from calling for an educational revolution or a "crash pro-

gram," I feel that the existing system has within it the necessary ingredients for attaining a degree of excellence thus far not reached. The problem lies in a lack of continuity in administrative policies and needless duplication of efforts.

RICHARD H. WEHMAN

Winnetka, Ill.

TO THE EDITOR: You have raised an issue that is particularly meaningful: Does the constant increase in the number of Catholic colleges represent the best use that can be made of the Church's education dollar? In my view, the answer must be a resounding no. Since others disagree with this judgment, it seems that a useful service would be for someone to collect and analyze the necessary information on this subject.

It would be useful, for example, to know how much it costs, in a given academic year, to operate Catholic colleges and how many students attended them. At the same time one might inquire how much it costs to operate Newman Clubs on non-Catholic campuses and how many members were in them. A second inquiry might relate to the relative costs of operating a good Catholic college and a good Newman club. Finally, it might be useful to estimate what manpower will be available in the next fifty years and what demands Catholic education is going to make on it.

THOMAS F. POWERS

Detroit, Mich.

TO THE EDITOR: Since, apparently, some who are responsible for Catholic higher education are not overly concerned about the return parents receive for the tuition they pay, parents who take their obligations seriously must and will be wary about the education they pick for their children. Since the typical college catalogue is designed as much to becloud as to enlighten, when will someone or some group recognize that parents not only have duties, but that they also have rights? Not the least of these rights, it seems to me, is that they be given a fair opportunity to distinguish in these catalogues between the educational "chaff" and the "wheat" in selecting schools.

M. L. HESS

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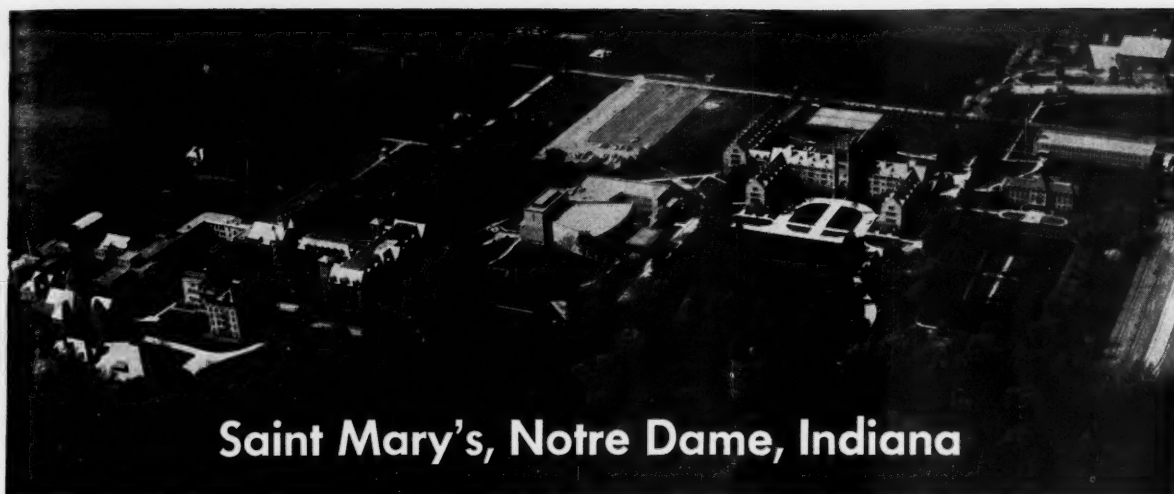
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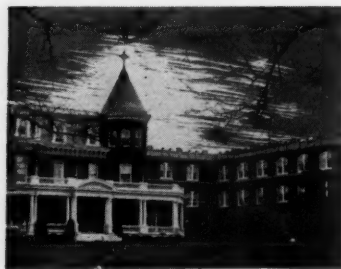
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When *Pictorial History of Philosophy*, by Dagobert D. Runes (Philosophical Library, 406p., \$15), and *Wisdom of the West*, by Bertrand Russell (Doubleday, 320p., \$12.50), came out in time for Christmas buying, some professional philosophers were heard to mutter that we certainly did not need such superficial treatments of philosophy.

In Runes' book, one page of text about Plato is followed by two pages of pictures, and the three pages about Aristotle are mostly pictures and diagrams. Of course this is superficial treatment, but it may be all that thousands of people will ever know about Plato and Aristotle. This is a book for "the many." If the many know nothing, what hope is there that even a few will come along and desire to know more?

Bertrand Russell's book is a deeper, more cohesive and more artful work that will not serve so well the need for wide resonance of cultural values in our society, but it will be challenging stuff for the student who knows a little bit about philosophy already.

When a whole book is devoted to one thinker, with copious pictures and a text by a competent author, even the authorities in the field become mellow in praise. *Mozart: A Pictorial Biography*, by Erich Valentin (Viking, 144p., \$6.50), and *Leonardo da Vinci: A Pictorial Biography*, by Richard Friedenthal (Viking, 144p., \$6.50), are rightly receiving encomiums on all sides.

The combination of superb color photographs and descriptive text in *Venice*, with introduction and commentaries by Anthony Thorne and photographs by Kurt Otto-Wasow (Viking, 24 plates, \$5.95), is the kind of book that makes a thoroughly enjoyable cultural contribution. It is not, of course, in the same class with a book devoted to one artist or one thinker, which shows pictures of the places where they lived and worked and the things that influenced them.

The History of the Cross, by Norman Laliberté and Edward N. West (Macmillan, 72p., \$15), presents an excellent essay by an Episcopalian canon and art work by the head of the Art Department at St. Mary's College, Notre Dame, Ind. The art work, in delicate pastels, fits into a text that is learned but easy to read. For those

who can afford it, the book will be a most attractive link with liturgical aspects of our culture.

The Early Churches of Rome, by Emile Mâle, transl. by David Buxton (Quadrangle, 253p., \$12.50), has 118 illustrations gathered together after a text that is a remarkable combination of architectural and historical learning in a style that is as easy to read as a collection of short stories. If this book worked the illustrations into the text, like the works we have already mentioned, the service it could do for awareness of our full heritage would have been enhanced, but as it is, the book does its job superbly.

The editors of *American Heritage* are to be commended, of course, for the excellent work they do in presenting our more proximate cultural heritage, with color plates, black-and-white photographs and well-written articles that are based on careful research. The April issue (112p., \$3.95), with articles on the "Grand Tour," Russians in California and the glaciers that once covered our continent, gives elements of our cultural history that we should not overlook.

Even more effective in presenting the fullness of our heritage is *Horizon*, published every two months by American Horizon, a subsidiary of the American Heritage Publishing Co. The March issue, for example, started off with "What Good Is Television?" by Walter Kerr, and then it presented five pages of magnificent photographs of Greek statues that were unearthed last year in Piraeus, the seaport of Athens. An article on man's way with the wilderness presented pictures that thoroughly deserve to be called breathtaking. Lavishly illustrated articles on art, music and the theatre keep fortunate subscribers well informed and provide something that is probably like bi-monthly ecstasy. There is always something like "Pilgrimage to the Holy Mount," an article by H. F. M. Prescott on a 15th-century friar's arduous journey to Sinai.

With books like *Indians of the Plains*, again by the editors of *American Heritage*, featuring a narrative by Eugene Rachlis (153p., \$3.50), young readers are provided with treatment of a subject as colorfully and completely done as Viking's pictorial biographies.

There are new trends in atlases. *The West Point Atlas of American Wars* (Praeger, 2 vols., \$47.50), is a collection of detailed maps faced with pages of explanatory texts. It can also be read straight through as a continuous history. The text is written in a style that is immediately intelligible, and the maps are so detailed that they can serve the most professional uses.

An appealing trend in atlases today is magnificently illustrated in *Atlas of the Classical World*, edited by A. A. M. Van Der Heyden and H. H. Scullard (Nelson, 221p., \$15). The reader begins by encountering Greece in photographs taken from the air. As he turns the pages, he comes closer to the land. The book follows a chronological order, and the reader always has close-up views of important monuments as well as aerial photographs that are inserted to give comprehensive views of battlefields, cities and whole islands. The maps are inserted throughout in clear, light colors that allow one to read them easily. Almost every work of art one can think of in connection with a map is pictured close to the map itself. The index is a sign of the scholarship that has gone into this work, but anyone who has heard of the classical world can read the book with ease.

Nelson has also just brought out a *Shorter Atlas of the Bible*, by Luc. H. Grollenberg (196p., \$3.95). One might think it a shorter version of the *Atlas of the Bible*, forerunner of *Atlas of the Classical World* that was done on the same grand scale. That would be high recommendation indeed, but it is a new, smaller work that preserves our cultural heritage with well-selected pictures and a text that perhaps descends into too much detail. WALTER M. ABBOTT

War and the West

A DISTANT TRUMPET

By Paul Horgan. Farrar, Straus & Cudahy. 629p. \$5.75

In referring to Paul Horgan's *A Distant Trumpet* as a "major novel," his publishers have done him nothing more than justice. Both in scope and in execution, this latest novel by the winner of the 1955 Pulitzer prize ranks with the best of his own previous work and confirms Mr. Horgan's right to consideration as one of the very finest contemporary novelists.

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the period, Mr. Horgan's panoramic novel of the war and the West in the 1880's centers chiefly around a young American officer, Matthew Carlton Hazard. Upon his graduation from West Point, Hazard is assigned to Fort Delivery, Territory of Arizona—not a particularly choice plum from his superiors' basket, but one certainly calculated to prove a considerable test for the newly commissioned lieutenant. Confronted with the resentment and jealousy of a brother officer, as well as the necessity to prove himself a worthy officer and a worthy suitor of an armchair colonel's daughter, Hazard ultimately accomplishes his aims, though not without some opposition and disillusionment.

In presenting Lieutenant Hazard's story, Mr. Horgan creates an over-all image of the army of that period—of its heroes and failures—that is both fascinating and effective. In carefully etching the early careers of the many characters who appear in what is essentially Matthew's story, he brings them all to gradual fulfillment—whether heroic or tragic—to an extent which, in retrospect, seems truly remarkable.

With novelists of lesser stature, there is frequently a tendency toward an eventual "patness" in the interweaving of characters. Mr. Horgan's fusion of his assorted army personalities is a natural one. And his soldiers are personalities, never types: Maj. Gen. Alexander Upton Quait, unique, inventive and resourceful; Private Rainey, as fine a trumpeter as you'll find in any man's army, and also quite a soldier; White Horn, the Fort's Apache scout, loyal both to Matthew and his own people. All the officers, men and women of Fort Delivery are deftly and completely depicted. When one realizes that this is achieved without any lessening of dramatic excitement, without any flagging of interest, that, in itself, is sufficient testimony to the success of Mr. Horgan's novel.

CATHARINE HUGHES

An Indictment

LAMENT FOR A GENERATION

By Ralph de Toledano. Farrar, Straus & Cudahy. 272p. \$3.95

In his very laudatory foreword to *Lament for a Generation*, Vice President Nixon says that he is "not quite certain in just what category this book should be placed." Mr. Nixon's uncertainty is readily understandable, for Mr. de Toledano's book is at once a fragmentary spiritual autobiography; a journalistic playback of the Alger Hiss

trial, the McCarthy controversy and several related chapters of recent American history; a vastly oversimplified essay on "liberalism" and "conservatism;" and, last but not least, an unashamedly partisan political tract which is much too hot for a clergyman to handle gracefully on the eve of a Presidential campaign.

I do not mean to imply—and neither did Mr. Nixon—that *Lament for a Generation* is notably lacking either in unity or continuity. Actually, Mr. de Toledano has succeeded remarkably well in tying up all the loose ends. And I must say that the book as a whole is eminently readable. Frankly, however, I wish that he had told us more about himself and less about his "generation." The delicately restrained account of his tortuous journey to Damascus ("a spiritual journey to a religious position not defined in sectarian terms," to borrow the publisher's description) is disappointingly brief, whereas his woe-fully unrestrained and indiscriminate indictment of the "liberals" of his own generation and his overly effusive endorsement of most of the new "conservatives" is, relatively speaking, much too long.

In summary, *Lament for a Generation* is not another *Seven Storey Mountain* (one of the books that has greatly influenced the thinking of Mr. de Toledano), and yet it might have been if its author had resisted the temptation to kill so many "liberal" birds with one book.

I say that *Lament for a Generation* might have been another *Seven Storey Mountain*. But maybe not. Mr. de Toledano has a tendency to generalize much too rhetorically and to absolutize his own changeable political opinions. As a matter of fact, he comes perilously close at times to implying that his own political judgments are articles of theological faith.

Moreover, he is quick to anathematize those who disagree with his opinions on political matters. Thus, for example, he leaves the impression that Harry Truman, Paul Hoffman, Chester Bowles, Walter Reuther and a number of other so-called "liberals" are beyond the pale. He blandly asserts:

To the liberals, from Samuel Adams to Harry S. Truman, there was never any room for disagreement. Only obliteration could serve. In the context of morals, politics, and economics, liberalism was corrupt. And its corruption stemmed from one corrupting influence: the doctrine that all absolutes are evil with the exception of the absolute State.

In other words, the "liberals" are either innocently or maliciously ranged against almighty God, whereas most of the new "conservatives" are on His side. Moreover, the "liberals" (who are almost always lumped together indiscriminately) are said to be guilty, one and all, of many other crimes too numerous to mention.

It's a great pity that a man of Mr. de Toledano's spiritual insight and passionate sincerity should have spoiled what might have been a first-class spiritual autobiography by giving vent so uncritically to his own personal likes and personal peeves in the field of politics and economics. He is on the side of the angels, of course, in lambasting a certain type of fuzzy liberal and in pointing so incisively to the profound deficiencies of much that passes for "liberal" thought in contemporary American life. On the other hand, he seriously weakens his own case (which, up to a point, is a very strong one, indeed) by repeatedly, not to say compulsively, overstating it. Indeed, he overstates it so outrageously that, if backed into a corner, he would logically have to say that Sen. Eugene McCarthy, the editors of the *Commonweal*, and even the editors of *America* (to mention only a few Catholics who are sometimes referred to as "liberals") are undermining the foundations of the good society.

Why is it that so many introspective intellectuals who flirted with communism in their salad days, as Mr. de Toledano did, seem to lose their sense of perspective (as Saul temporarily lost his sight) on the road to Damascus? Could it be that they are expecting theological faith to do the pedestrian work of human reason in the temporal order? Maybe not, but it is highly significant, I think, that Mr. de Toledano proudly and almost belligerently asserts that "the conservative [meaning himself] . . . as he searched for God . . . lost interest in philosophy."

Be that as it may, I am afraid that Mr. de Toledano—to some extent, at least, because of his admitted lack of interest in philosophy—is on the verge of becoming a crank on the subject of "liberalism." I say this regretfully, for Mr. de Toledano, in my opinion, has within him the makings of a constructive social critic.

In closing, I suppose I ought to add, for the record, that my criticism of *Lament for a Generation* has nothing to do with the fact that the author rather patronizingly asserts:

American Catholicism, seeded by [ansenism, [has] veered ever

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closer to the Protestant road—setting aside faith and holiness in favor of social welfare and indulging monsignors more interested in Walter Reuther's political future than in his immortal soul.

When Mr. de Toledano says that American Catholicism is indulging "monsignors," etc., he knows, and he knows that I know from a previous exchange of views, that he is using the plural here simply as an editorial camouflage. What he really means is a particular Monsignor whose name is signed to this review.

GEORGE G. HIGGINS

MY LIFE

By Grand Admiral Erich Raeder. U. S. Naval Institute. 430p. \$6

Below the surface wash of trivial "epics of naval glory" about World War II, there is a rising tide of honest, serious evaluation, in which drama, feeling and personalities are subordinated to the quest for truth. This book, by the commander of the German Navy in the first years of the war, belongs to that class.

Raeder tells the story of his life, from birth in 1876 to the present. His book is permeated with consistent dedication to country and God, unfortunately in that order. By World War I, Raeder's talent had made him the staff captain of Admiral Hipper, who was second to Admiral Scheer in the High Seas Fleet. Raeder's distinguished part in the battle of Jutland assured his future; in 1931 he headed the navy allowed Germany by the "punitive" treaty of Versailles. Under his aegis, that navy evaded the restrictive clauses forbidding submarine and airplane construction, and it was technically ready to exploit the changing world situation which, in 1936, led the British to repudiate the Versailles Treaty and to allow the Germans to build a fleet proportionate to the Royal Navy.

Raeder did not contemplate war with England as a possibility for at least a decade. He embarked upon a leisurely experimental construction program that would have produced a balanced fleet by 1945. Instead, Hitler's vagaries plunged an unready German Navy into war with the Mistress of the Seas in 1939. The inadequacies of the German Navy were painfully apparent, and Raeder lays them in the Fuehrer's lap, if only because the Fuehrer supported Goering's somewhat naive view that everything that walked belonged to the Army, everything that floated to the Navy, and all that flew to the Air Force.

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In 1943 Raeder foundered upon the obstinate insistence of the Fuehrer that the surface navy was useless, and he retired to service-honored peace. He was startled at war's end to find himself in the dock at Nuremberg being tried with Doenitz, his successor, for complicity in the plan to take Norway in 1940. Although he was convicted on that count, Raeder is satisfied that his trial established beyond dispute that his branch of the service had honorably conducted naval war. He was unexpectedly released from Spandau in September, 1955, and this mercy he tends to construe as vindication.

My Life is an unintentionally chilling book. It reveals the sincere patriotism of a most able man who can on one hand claim innocence about the horrors of Nazi concentration camps, while on the other hand he takes justified pride in having personally saved many Jews from the camps. The book shows anew the credo that arose after Versailles, that Germany had been misled and betrayed rather than defeated. Then, it had been the Kaiser, whose amateurish interference destroyed Germany; the second time, it was Hitler.

Perhaps the most sobering aspect of *My Life* is the impression it gives that war is a game for professional gentlemen, a game that is part chess and part noblest-bloodsport-of-them-all. The world can be grateful that the Kaiser and Hitler fatally crippled the German war machines, but heaven help the world if that machine is ever run from beginning to end by a true professional of Raeder's ability.

R. V. DALY

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W. H. RUSSELL

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history of Communist duplicity and rule-or-ruin tactics. It also shows their major weakness in terms of a real threat to our political system. Since they are so slavishly tied to Moscow policies, they often find themselves compelled to commit political suicide at a time when they are enjoying their greatest acceptance.

The concluding chapters treat of the impact of the Khrushchev denunciation of Stalin upon the American party and the picture presented in the 1957 convention of the party. The author cites reasons for holding that the party still has considerable vitality, in spite of severe loss of numbers and many other reverses. He feels that, given a favorable climate in world affairs, there might be a revival of Communist strength in the United States.

As might be expected, this is a scholarly and balanced treatment of a complex subject. Mr. Saposs is sophisticated in the ways of Communists. As a result, he selects material with discrimination and insight. Any student of communism or current American history can profit by reading this timely and penetrating book. JOHN F. CRONIN

THEIR BROTHERS' KEEPERS: Moral Stewardship in the United States, 1800-1865

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Dr. Griffin, of the history faculty of the University of Kansas, tells the story of the self-appointed trustees of the Lord, wealthy and conservative laymen who, with their clerical allies, sought to reform America. They wanted to end war, free the slaves, abolish liquor, observe the Sabbath, get the Bible into the schools and change Catholic immigrants into good Americans, i.e., Protestants.

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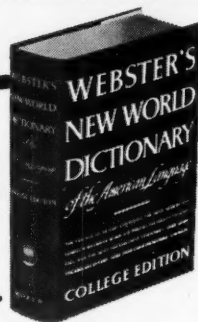
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FRANCIS THOMPSON: *Man and Poet*
By J. C. Reid. Newman. 232p. \$4.25

This volume of misinterpretations and misstatements derived from secondary sources caters unduly to modern avidity for tales of drug addicts and neurotics.

Alice Meynell stated that none of Thompson's poems, except perhaps "Dream-Tryst," was written with the aid of opium, but Mr. Reid comments: "The matter is not as simple as that"; and he attempts to show how very complicated it can be made. Only by recognizing the results of laudanum, says

Mr. Reid, can Thompson's poetry be understood.

There is a fantastic interpretation of the "Ode to the Setting Sun," in which the sun, obviously a symbol of Christ—"Thou art of Him a type memorial/ Like Him thou hangs't in dreadful pomp of blood/ Upon thy Western rood"—is said to be a symbol of opium! The ode is "impressive mainly to those who have not read much poetry"—such as Robert Browning, Alice Meynell and Coventry Patmore?

In the deeply religious "Orient Ode," the poet is said to be "less a Christian

on his knees before the Consecrated Host than a sun-worshipper hymning the potency of his god." Equally perverse is the interpretation of the opening stanza, wherein the sun is clearly a symbol of the Consecrated Host in Benediction of the Blessed Sacrament.

In comparing the sonnet sequences inspired by Alice Meynell with Patmore's treatment of love, the latter, "who joyed in the physical pleasures of marriage," is praised, while Thompson is ridiculed for his "bloodless abstraction of a healthy living woman, a 'penicillating mamma' and happy wife." But Patmore in "*Legem Tuam Dilexi*" sings of love consistent with chastity as more intense than the other, because it confines the "self-dissipating" wave of "natural sense" within the "artful dykes" of restraint and quickens the whole being. The author repeats the misstatement in his volume on Patmore, that "virgin marriage is an un-Catholic idea."

The theme of "The Hound of Heaven" is incorrectly given as the soul's flight not only from God "but from mundane reality as well." Actually, the first part of the ode is flight from God to mundane realities, and the rest continues the total theme—God's pursuit.

The most unkindest cut of all is naming Thompson as a "beatnik" of the 1890's. To link Thompson with the cult of "art for art's sake" is folly. His contempt for it is expressed in several passages of poetry, in numerous essays and in several manuscripts in the Boston College Collection. One of these manuscripts describes the poetry of the Decadence as "etiolated poetry," written "when the brain is exhausted in the parturition of an epigram."

The treatment of Thompson's prose is confined chiefly to his early work, ignoring the vast number, 455 articles (127 more than Mr. Reid records) written during the last decade of the poet's life. In these contributions, unfailing in originality and freshness of view, he was not a "crusading critic" or "propagandist" with "Catholic concerns." Written for the *Academy* and *Athenaeum*, the copy of a Catholic propagandist would have been summarily rejected.

To make no distinction between Thompson's achievement in his slight work on St. John Baptist de la Salle and his *Life of St. Ignatius Loyola* is to display a regrettable lack of critical discernment. The latter cannot justly be said to "fall into the category of hack work," revealing "little enthusiasm for the subject" and lacking the sympathy of the ailing Thompson. It contains passages of Thompson's highest achieve-

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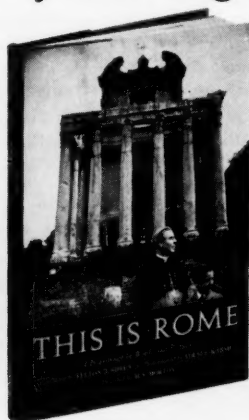
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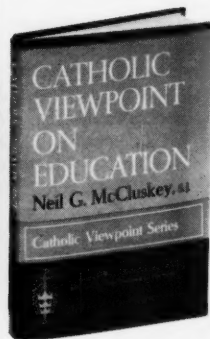
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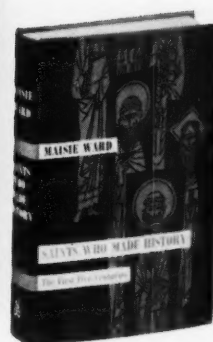
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ment in prose. According to Wilfrid Meynell, the work made Thompson a lover of the saint, gave vitality and enthusiasm to his task and deeply influenced his spiritual life.

An adequate corrective of this volume—impossible in a review—is *Francis Thompson: la vie et l'oeuvre d'un poète* by Pierre Danchin, recently published in Paris (N.-G. Nizet, 554p., 28 N.F.). Another corrective, by the Thompsonian scholar Dr. Paul van K. Thomson, will soon be published in this country.

TERENCE L. CONNOLLY

CHRISTIANITY IN A REVOLUTIONARY AGE: A History of Christianity in the 19th and 20th Centuries. Vol. II: The 19th Century in Europe: The Protestant and Eastern Churches

By Kenneth Scott Latourette. Harper. 532p. \$7

The second volume in this important five-volume project appears within a year of the first, and is, like it, confined to Europe between 1815 and 1914. It deals almost wholly with Protestantism, which receives seven times the space given to the Eastern Dissidents—and twice that given in the preceding tome to the Catholic Church. Of the three groups, the author, a Baptist, handles his own with greatest competence. Therefore, this book is even more deserving of the encomiums which *AMERICA* (6/27/59) accorded the earlier one for its high scholarship, factual accuracy, thoroughness, fair-mindedness and judiciousness. As a guide through the maze of Protestantism, it is the best available in English, or in any other language, for that matter.

In its progress country by country the narrative tarries longest in the British Isles (175 p.), Germany (120 p.) and Scandinavia (70 p.). Every movement, organization, conflict or serious literary production in each locale is discussed with encyclopedic detail. If any divine has failed to rate at least a thumbnail sketch, he must be minor indeed; these biographies run into the hundreds and fill a goodly portion of the volume's pages. Helpful summaries close the chapters; occasionally whole chapters are reserved for broad appraisals. For most readers these latter sections probably extend the strongest allure. Undoubtedly they do so for the author, who admits piling up his mountain of data as the best lookout for detecting the main paths trodden by the age.

The general reaction of Dr. Latourette to this period is one of satisfaction. For him the 19th was the greatest of

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Protestant centuries. Yet the start was unpromising. Behind was a century of decline, of weakness in the spiritual caliber of Protestants. Ahead were social, economic, technical, scientific and political changes, revolutionary in scope and accompanied by a materialistic mentality which posed the most serious threats Christendom has encountered to date. The paradox was that de-Christianization was outpaced by an unprecedented renewal of Protestant vigor. Amazing as was the parallel recovery and advance of the "Catholic branch of the faith," its record, frequently scrutinized for comparisons, is found less impressive.

In fresh currents of thought to examine and restate the Christian faith in terms of the revolution, in efforts to reach the multitudes displaced by the shifts of population due to the Industrial Revolution . . . , in movements to shape the society which was emerging from the revolution, in the burgeoning of the Pietist and Evangelical strains, in the reinvigoration of historic and conservative aspects of the faith, in the quickening of efforts to draw Christians together and to realize Christian unity in new ways, and in its spread outside Western Europe, Protestantism was displaying phenomenal vitality.

This was the Protestant century. And this pre-eminence will stand in clearer relief, we are promised, in the two coming volumes on the 20th century.

If this view commands respect, it does not compel assent. Seemingly it emerged from a chronic emphasis on the optimistic side of the evidence and from the utilization of norms unappealing outside the "Protestant constituency." Too much is made of the fact that few went unbaptized or formally severed all religious allegiance; too little, of the statistics liberally sprinkled through the book, which disclose startlingly insignificant percentages attending services, especially among the huge, rapidly increasing masses of urban proletariat. The succession of new systems of theology and interpretations of Sacred Scripture, emanating largely from Germany, are taken as splendid proofs of intellectual ferment, laudable exercises of that individual liberty which is of the essence, the genius of Protestantism. But in their profusion and diversity, ranging as they did all the way from reaffirmations of traditional beliefs to near departures from all vestiges of Christianity, they can be easily read as signposts of chaos. Evaluating Protestant Christianity would have proved less consoling had not the importance

of dogmas been marked down and the widest latitude in doctrines within single sects been seen as hardly harmful. When, e.g., rationalistic candidates for the Calvinist ministry in Holland refused to subscribe to the articles of a creed "because they agree with God's word," they were allowed to do so "in so far as" they agreed, in each signatory's private judgment (p. 239). Of the Church of England the author notes that it, like most established churches on the Continent, "included within its ample bosom men who espoused a great variety of convictions" (p. 299).

Save for exceptional instances, however, Latourette's verdicts merit a nod of agreement.

JOHN J. BRODERICK, S.J.

AN ERRAND OF MERCY

By Charles I. Foster. U. of North Carolina. 320p. \$6.50

Why, one wonders, did the author of this interesting and important study of Protestant history give his work so vague a title? The subtitle, *The Evangelical United Front, 1790-1837*, is more descriptive but requires elucidation.

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Obviously based on a doctoral dissertation, the book expounds an answer to the question: How did it happen that in Anglo-Saxon lands the un-Christian Enlightenment gave way to pious Victorianism? Halévy's dictum that Methodism saved England from revolution springs to mind. However, Dr. Foster, professor of social studies at North Carolina State College, argues cogently that the major factor was not revivalism, but the movement he calls the united front.

He describes the Evangelical united front as a group of Protestant societies, organized on a national basis, largely controlled by wealthy and conservative laymen, often manipulated by interlocking directorates, and cutting across denominational lines. Originating in England, they were naturalized and expanded in America. Among the more prominent were the Bible, tract, Sunday School, home and foreign mission societies. But there were dozens of others—for Negro colonization, temperance, Sabbath observance, suppression of vice, etc. Together these organizations formed a powerful machine for indoctrinating the English-speaking peoples in the ideology of Evangelical Protestantism. They were not the churches' creation, but they greatly aided their growth; eventually the strengthened churches broke the power of the united front.

Dr. Foster intersperses the development of his intriguing thesis with illuminating insights into social and economic mores. His volume is a notable contribution not merely to religious but to general history.

FRANCIS X. CURRAN

THE FREEDOM OF THE WILL

By Austin Farrer. Scribner's. 330p. \$4.95

This handsomely printed book is an enlargement of the Gifford Lectures, delivered by the author at the University of Edinburgh in 1957. Dr. Farrer fights a hand-to-hand battle with determinism under its many modern guises. He does so with consummate skill and a remarkable talent for putting abstruse technical discussions in clear and elegant language.

Readers who are disturbed by the deterministic objections against man's freedom will be delighted with this work. Others may be slightly disappointed because Dr. Farrer spends so much time refuting objections and so little in presenting a positive doctrine of man's freedom. The grandiose edifice of the doctrine of free will had apparently come down under the con-

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In other words, we submit that there is more to man's free will than what the author so skillfully defends. He might be making his task more difficult than it is by claiming as free acts many everyday "choices," which might perhaps be yielded to the determinists (e.g., beef or mutton?). Should not more attention be paid to the deeper reaches of human liberty, where our fundamental options set the course of our whole life, predetermine, to a great extent, the everyday choices and, in a certain sense, create our moral personality? Dr. Farrer does not seem sufficiently interested in these aspects of the problem.

The book will strongly appeal to readers who want to uphold human freedom and moral responsibility, but who have been shaken in their "libertarian" opinions by the many objections of modern determinists. But these readers might do well, after finishing the present work, to continue their investigations in such books as Mouroux' *The Meaning of Man* or de Finance's *Existence et Liberté*.

J. DONCEEL

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Edited and translated by Boleslaw Szczesniak. U. of Notre Dame. 289p. \$6.75

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Thus it need not surprise us that on both sides of the Iron Curtain innumerable articles, books, reports have dealt with this phenomenon. Though comments have been made upon the Communist persecution of religions in almost every language of the world, there have been few collections of documents published in this field and even fewer studies have dealt with the question in a spirit of modern historical criticism. We must be grateful for any attempt to supply this deficiency. Such an attempt is the work of Professor Boleslaw Szczesniak, which investigates the ve-

hement beginnings and the first years of Communist antireligious campaigns.

Of the book's 289 pages more than 200 are taken up by hitherto unknown or very little known firsthand documents: Soviet laws, decrees, reports, newspaper articles, records of trials and verdicts. Added to these we find official statements by the churches in Russia, reports and letters by foreign diplomats and by representatives of foreign organizations and the Vatican. From the period 1917-1926 the author prints 158 documents. A coherent picture of religious persecution emerges from the documents. Their reading is more than

useful instruction: it constitutes a challenging experience.

The collection is prefaced by a 26-page introductory essay in which Professor Szczesniak sketches in the historical background and gives a logical, clear and well-proportioned survey of the most essential facts needed to understand and evaluate both the documents and the Soviet tactics employed.

The book is especially valuable for those who wish to learn the history of religious persecution in Soviet Russia from the historical facts themselves, without the distortions of propaganda. The author has no axe to grind; he looks for historical truth alone and presents it without bias.

The University of Notre Dame Press, publishers of this book, could do great service to all those interested in the subject of religious persecutions under the Communist system by collecting and publishing in a similar fashion documents about such persecutions in the Soviet Union after 1925 and in Eastern Europe after 1945.

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By Msgr. Raymond Etteldorf. Macmillan. 184p. \$3.75

It is one of the tragedies of history that the area of the world which witnessed the birth and initial expansion of Christianity should today be largely lost to the Church. In the predominantly Muslim Middle East there remain only isolated pockets of Christianity. In this series of vignettes Msgr. Etteldorf takes us to eight countries. In each he gives a glimpse of a Church that is struggling, despite poverty and the minority status of its members, to make its presence felt.

In this respect the Church in the Middle East is a missionary Church. It confronts the same challenges that the nascent Catholicism of Asia and Africa must face. It labors oftentimes in an indifferent, if not hostile, environment; the need for missionaries is great; and financial help from the outside is imperative. There, however, the similarity ends. Unlike the Church in pagan Asia and Africa, the Church in the Middle East has long been part of the established order of things. Its roots go deeper than those of the Islam which

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has displaced Christianity as the dominant religious force in the Middle East. Msgr. Etteldorf has not neglected this aspect of the story.

Besides treating the problems confronting the Church today, the author sketches the tragic religious history which resulted in the fragmentation of Oriental Christianity and the multiplicity of schismatic churches. The reader becomes familiar with the Oriental Catholic rites. He learns something of Islam and the efforts of the Church to break down the prejudices of the Muslim community. Throughout, the author blends his factual information with personal experiences of his own, thus lending color to his narrative. As an official of the Sacred Congregation for the Oriental Church, Msgr. Etteldorf has traveled extensively in the Middle East.

This is the first book of its kind in the English language. It is perhaps not a book for the serious student of the Middle East. In the author's own words, "it is not intended to be a definitive work." As an "informal introduction" to the Church in the Middle East, however, it will prove of value to the average Catholic. Many will here meet Oriental Catholicism and the schismatic churches for the first time. In view of the coming ecumenical council called by John XXIII, therefore, the book serves a definite purpose. For it is in this area of the world that the first steps toward the hoped-for reunion of Christendom may well be taken.

VINCENT S. KEARNEY

HUMANISM: The Greek Ideal and Its Survival

By Moses Hadas. Harper. 132p. \$3.50

That which truly characterizes Greece's legacy to Europe, says Prof. Hadas, may be summarized in the axiom that man is the measure of all things. This involves a denial, not of the gods' existence, but of their relevance. The gods lived in a world apart and were duly respected by the Greeks, but the Hellenes held that man's obligation is to himself, to attain the excellence of which he is capable.

This world-view, says Hadas, appears clearly in the *Iliad*. It is preserved and developed in the writings of the tragedians, the pre-Socratics, the Sophists; it is, as Thucydides indicates in the *Melian Dialogue*, the attitude of late fifth-century Athens; and it receives a full philosophical presentation at the hands of Epicurus, so that "Epicureanism . . . is the true representative of the authentic Hellenic tradition" (p. 98). This

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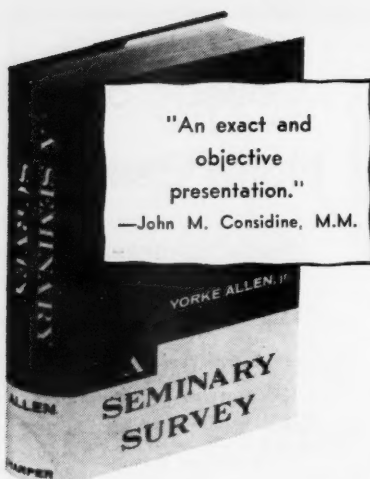
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strongly anthropocentric outlook reappears in the writings of More, Rabelais and Montaigne; it is fully embraced by Machiavelli and Spinoza; and it is continued in modern times, especially by Darwin, Marx and Freud.

This synoptic view of Greece's cultural bequest is presented in stimulating and readable form; the author's erudition, though unquestionably vast, is modestly and graciously displayed.

There is reason to doubt whether in Greek epic and tragedy man is the measure of all things. Thus one can question the statement that "the Homeric hero may not compromise loyalty to his own being with loyalty to any other, human or divine" (p. 21). Likewise it still seems tenable, despite the persuasive writings of Cedric Whitman, that the Ajax and Oedipus of Sophocles are not so much heroes meriting admiration because they refuse to be crushed by fate as objects of tragic pity because they are basically noble men overwhelmed by disaster.

For Protagoras and Epicurus man is the measure of all things. But that their view represents the authentic tradition of Greece is disputable.

THOMAS R. FITZGERALD

FACTS OF THE FAITH

By Msgr. J. D. Conway. Hanover House. 360p. \$4.50

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It is unfortunate that the work does not reflect more of the intellectual and liturgical vitality of the Church today. Even the title suggests a cold approach to facts rather than a personal accept-

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ance of Christ living and acting here
and now in His Church. Not nearly
enough attention is given to the liturgy
as the expression of the life of the
Church and as an instrument of educa-
tion. Scripture could profitably have
been made a more integral part of the
presentation. A theologian might also
quarrel with the way some things are
expressed; such as graduating from
membership in the Mystical Body
(p. 119), or classifying the infused mor-
al virtues and the gifts of the Holy
Spirit as actual graces (p. 57).

In brief, although the work does not
embody all the advances of the 20th-
century kerygmatic theology, it is never-
theless among the best available.

GERALD VAN ACKEREN, S.J.

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FILMS

When I say that the moviegoing public is almost pathetically eager for more comedies, I am not making a controversial statement but merely declaring a fact. Neither is it a matter for controversy that good comedy is among the most difficult to create of all literary forms. In the absence of good comedy the public will frequently settle without obvious dissatisfaction for second- or third- or fourth-best. There are currently enough comedies to occupy my attention in this corner for two successive weeks. I do not think very highly of any of them (to put it as gently as possible), but past experience indicates that at least some of them should prosper at the box office.

TALL STORY (Warner), from the play of the same name by Howard Lindsay and Russell Crouse, is not only enough to raise the blood pressure of its original authors to an unsafe level, but it also raises serious doubts about the much-vaunted theatrical taste and skill of Joshua Logan, the film's producer-director.

On the stage, the story revolved around two professors at a college whose chief financial asset was its championship basketball team. One was an elderly, mellow science professor and the other a not so elderly professor of philosophy who was so belligerently ethical that he could never bring himself to give a passing grade to any pupil with a parent on the board of trustees. Conflict arose when the star basketball player deliberately flunked one of the latter's examinations in a sincere but misguided attempt to repudiate a bribe from a gambling syndicate.

The play was not a great comedy, but it was written with precision and a flair for characterization. Moreover, its distinctions between stiff-necked righteousness and adherence to principle, between venality and legitimate compromise, were valid and morally perceptive enough considering the light-comedy context.

The movie makes total hash of the play. On the probably accurate assumption that the majority of moviegoers are under twenty-five and therefore not interested in stories about middle-aged professors, the focus of the plot has been shifted to the mixed-up athlete (Tony Perkins) and the determined young coed (Jane Fonda) who is pur-

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suings him with a matrimonial gleam in her eye. The stratagems and problems of courtship can be very funny indeed. In the film, however, the comedy on the subject is forced, monotonous and quite often nastily suggestive. Furthermore, there is so much about girl chases boy that the rest of the plot is thrown completely out of kilter. The supporting characters are not developed beyond a broad and vulgarized blur, and the ethical problems raised by the story are resolved either unethically or not at all.

In short, a thoroughly professional piece of stagecraft has been turned into an inept and amateurish movie. [L of D:B]

PLEASE DON'T EAT THE DAISIES (MGM) may quite unjustly deal a deathblow to Jean Kerr's reputation as an acid wit. She did not write the screenplay that is based on her best-seller. Furthermore, one of her stipulations when she sold her plotless series of sketches to the movies was that the story line added for screen purposes was not to be about the Kerr family. Nevertheless, the family in the film, named Mackay for purposes of obfuscation, is composed of a drama critic (David Niven), his wife (Doris Day) and their four sons, including a set of twins. Since this was the exact composition of the Kerr family at the time the book was written, the public can hardly be blamed for identifying Doris Day with Jean Kerr.

What the movie has done is to turn the materfamilias into a typical bland and homogenized suburban housewife. She occasionally refers to her children as monsters but obviously does not mean it. Otherwise she is wholeheartedly devoted to such nonwitty pursuits as family togetherness, community good works and keeping her husband a decent human being when success threatens to go to his head.

Given this particular movie-plot cliché, the husband and father is obviously going to be something of a dope. The film evidently toyed briefly with the idea of proving that drama critics do not know what they are talking about, but for some reason thought better of it. If the screenplay had been written ten years ago, it could not have resisted making this soul-satisfying point.

It may be a point in the picture's favor that this husband is made of sterner stuff. In addition, the children and their eccentric, oversize pet dog are cute, and the interior decoration is in becoming shades of Technicolor. But any connection, except titular, between

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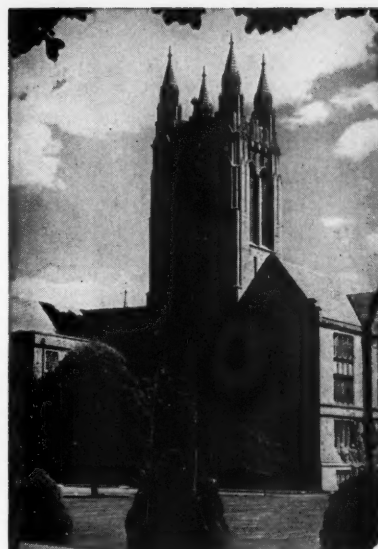
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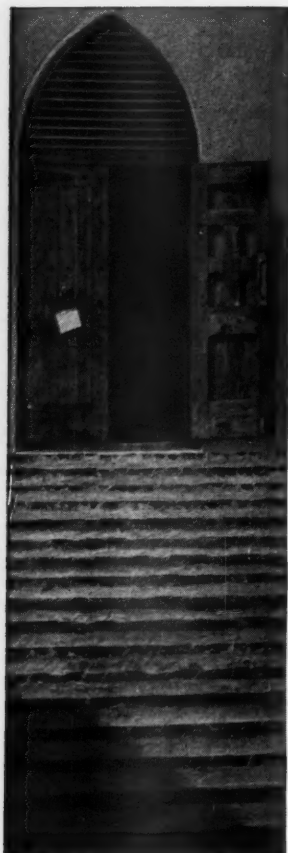
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Mrs. Kerr's book and the movie's thin and saccharine proceedings is purely coincidental. [L of D: A-II]

WHO WAS THAT LADY? (*Columbia*). Author Norman Krasna wrote this movie version of his play, so he obviously has no cause for complaint. On Broadway the play was a frantic farce which achieved moments of inspired lunacy. That is a good enough description of the film which, by and large, is funnier than anything else around at the moment.

The plot has to do with the efforts of a nondevious chemistry professor (Tony Curtis) to keep his wife (Janet Leigh) from divorcing him after she catches him kissing a student. Since the wife will not believe the truth, that he was the victim of an unprovoked attack, the husband, with the aid of a man-about-town write chum (Dean Martin), invents a story about being an undercover F.B.I. agent. One thing leads to another, each wilder than the last, including the appearance of some real F.B.I. agents and some real spies, before bird-brained heroine and bumbling hero are reconciled in the final, happy fade-out.

There is one regrettable difference between stage and screen versions. The play had an unshakable air of innocence; the movie has been "sexed up" at every opportunity. The screen version never allows the audience to forget that the two principals are married to each other off screen as well as on. [L of D:B]

VISIT TO A SMALL PLANET (*Paramount*) probably seems like a real horror picture to playwright-author Gore Vidal. It casts Jerry Lewis in the role of the playful and preternaturally gifted visitor from outer space that was created on the stage by Cyril Ritchard, and in the process it turns an amusing and provocative satiric farce into a great blob of nothingness surrounded by a few science-fiction sight gags. [L of D:A-II]

WAKE ME WHEN IT'S OVER (*20th Century-Fox*) is an all-too-familiar screen phenomenon—a color and wide-screen comedy that starts out like a house afire and then gets nowhere after half an hour.

The plot concerns the military misadventures of a self-styled "schnook" (Dick Shawn, a night-club and TV comedian who is also, given the right material, an appealing screen personality). According to the hero, a schnook is a man who, out of kindness, pays

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a boy 50 cents to mow a lawn that does not need mowing and then gets arrested for violating the child-labor laws. This particular schnook is a contented husband and father and, he hopes, a permanent ex-G. I. Due to a clerical error, however, he is recalled to the Air Force. It is a foregone conclusion that he will find himself exiled to a remote radar station off the coast of Japan where G. I. morale is low and relations between military personnel and natives still lower, before he can get anyone to listen to his tale of woe.

His scheme to build a resort hotel with Army surplus materials around the island's hot springs gives rise to plot complications strikingly reminiscent of *Mr. Roberts*, *The Teahouse of the August Moon* and *Operation Mad Ball*, to name only three direct ancestors. But despite the presence of Ernie Kovacs and several other tried and tested comedians, the laughs soon sputter out in a soggy and mutually antagonistic blend of satire and sentiment. [L of D: A-II]

MOIRA WALSH

THE WORD

Glory to God in the highest. And on earth peace to men of good will (From the Gloria of the Mass).

As is the case in so many details of the Mass ritual, the origin of the Gloria is obscure. When we first hear of this canticle in the liturgical Sacrifice it is reserved, like the triple blessing today, as a privilege for bishops only. Gradually the ordinary priest was permitted to say or sing the Gloria on special occasions; the initial strophe would suggest that the privilege may have been first extended for the Christ-Mass of the Nativity. In time the canticle became a fixed part of the ritual, though even today it is not always said.

The Gloria is a hymn, a song. It is a hymn of joyous praise. It is addressed to the Triune God.

Readers of St. Paul may occasionally have experienced surprise at the Apostle's repeated exhortation to sing. To the Colossians, for example, Paul says: *May all the wealth of Christ's inspiration have its shrine among you; now you will have instruction and advice from one another, full of wisdom, now there will be psalms, and hymns, and spiritual music, as you sing with gratitude in your hearts to God.*

We will not tarry over the manifest

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psychological and pedagogic benefits to be found not only in reciting together, but especially in singing together, our convictions or our hopes or our needs. Let us only observe that the Gloria is a very joyful song, and that the joy has two motives which are intimately connected: praise of God and, what Paul specifically mentions, gratitude.

Praise of God is a highly instructive form of prayer. Praise is expressed admiration; and when it is totally sincere and even joyful and wholly untainted with policy and solicitation, it argues both a notable degree of attachment to the one praised and a considerable unselfishness in the one praising. Like adoration, of which it is a part, the praise of God is prayer at its purest, and the Gloria is our noblest liturgical song of praise.

It is a splendid thing to voice our profound admiration of God our Lord, not so much for anything He has done—an entirely valid but different theme—as for what He is: *on account of Thy great glory*. The Gloria richly expresses this pure and grateful admiration in five successive phrases and three exalted titles addressed to God the Father; in four, and, later, three reverent addresses to God the Son, the Word Incarnate; and the prayer ends with a single strophe in honor of the Holy Spirit—a phrase, which for all its brevity, places the Third Person as coequal with the Father and the Son.

In the center of the Gloria, separating the two groups of titles given to the Word Incarnate, we discover a triple petition. The terms of the addresses here are borrowed from John the Baptist (it is good to hear the selfless precursor echoed in the hymn of praise) and from the Creed, but the petitions themselves could not be more generic. As we sincerely praise our most high God, we advert without detail to our constant, permanent need of His loving assistance in order that we may praise Him.

Since the Gloria is so thoroughly a canticle of joy, it is omitted from all specifically penitential and sorrowful Masses, those Masses which are always known by their black or violet vestments. On every other occasion, however, we ought really to stir ourselves to join interiorly and more than verbally in the glowing tribute of loving, grateful admiration which Holy Mother Church pays to the Triune God thus early in the Holy Sacrifice. We cannot too often or too heartily remind ourselves that God our Lord is strictly all right; there's nothing wrong with Him.

VINCENT P. MCCORRY, S.J.